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THE

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I.—LITERATURE OF MISSIONS.

JAPAN: REVIEW OF THE YEAR 1889.

BY GEORGE WM. KNOX, D.D., TOKYO, JAPAN.

The events of the year 1889 have been of high importance. No year since 1867, the year of the restoration, has shown such rapid changes, or been so full of surprises. The hidden forces of popular feeling have manifested themselves with unexpected violence, and the warmest friends of Japan are, for the moment, uncertain of the future.

Nature has been in sympathy with society. Nowhere is nature more luxuriantly beautiful, and nowhere are its forces more ready to display their overwhelming powers. It has been a year of earthquakes, typhoons, terrific rains, bursting rivers and engulfing waves. The calm and beauty that attract every beholder contrast sharply with the elemental fury, and one never knows when the pent up forces may explode. The relatively low estimate placed upon human life in the East and West has been clearly illustrated. The flood at Johnstown horrified two continents, and was the occasion for a manifestation of sympathy and benevolence almost unparalleled. The disasters in Japan have exceeded the horrors of Johnstown, and have been thought worthy of an occasional telegram and newspaper paragraph. Here in Japan, funds have been collected for the distressed, but they can have met but the merest fraction of the terrible need. Months after the disasters, we are still without exact and complete details of the losses of life and property, and the great newspapers of the capital make but passing reference to the calamity, in their reviews of the year.

The New Constitution:—In its opening, the year was bright with promise. On the 11th of February, the new Constitution of the empire was promulgated amid the rejoicings of the nation. The Constitution promises liberty of religion, of the press, of speech, of public assembly and of petition. It makes a man's house his castle, to be invaded only with due forms of law. It carefully preserves the rights and liberties of the subject. It guards the independence of the judiciary. It transforms the emperor into a constitutional monarch with limited and well defined powers. It establishes an Imperial Diet, that shall assemble first in 1890. Thus Japan peacefully ac-

complished its reformation and forsook Asia for the companionship of progressive Europe and America. It was the completion of the first period of constitutional development, and only statesmen of clear discernment, comprehensive plans and high executive ability could so successfully have surmounted the innumerable difficulties and discouragements. Foreigners, resident in Japan, warmly united with the Japanese in the rejoicings.

The Treaties.—The successful negotiation of a new treaty with the United States followed almost immediately. Again, foreigners united with Japanese in mutual congratulations. Japan seemed at once to place herself fairly in the company of the most advanced nations. Difficulties with which her statesmen had struggled for years, disappeared as if through the intervention of a higher power. The American minister was everywhere thanked by the people and the press. Upon his retirement to the United States, consequent upon the change in administration at Washington, he was honored, as perhaps no foreign minister before had been. The new treaty was extolled as another evidence of the fairness and friendship of the government of the United States. Germany and Russia soon negotiated identical treaties. It only remained for ratifications to be exchanged, and the new treaties were to be put in force on the 11th of February, 1890. Not a voice was raised against the treaties, not an objection was made to their terms. On the contrary, Great Britain was soundly berated because her minister did not at once follow the same course. Certain young Samurai, of the baser sort, went so far as to threaten Englishmen with personal violence if their government should longer hesitate. The new treaties abolished extra-territorial jurisdiction, and placed Americans under Japanese law. When Japan was first opened to foreign residence, the nation was neither ready nor desirous of jurisdiction over foreigners. The Japanese desired to confine the intruders within the narrowest limits possible, and to have as little to do as practicable with them. Their presence was accepted as a temporary and most unwelcome necessity. On the other hand, Europeans and Americans could not be expected to submit to the laws of a land that made the profession of the Christian religion a capital offense; that openly used torture in its judicial process, and that possessed no modern civil or criminal laws. Japan was opened by force, and the treaties were made with the full knowledge that residence was possible only on the condition that foreigners have the protection of their own laws.

For years the system continued with the full consent of the Japanese. Even after the restoration of the emperor, popular attention was not directed to the anomalous fact that sixteen different Powers were exercising judicial powers in the ports and the very capital of the empire. Indeed, for a time the old anti-foreign policy was intensified, as the watchword of the restoration had been "Expel the foreigners."

By 1872, however, the new rulers of Japan had fully determined upon the policy of friendship and progress that has been consistently followed. Besides this extra-territorial clause, the old treaties bound Japan with commercial clauses that forced a policy of virtual free trade. The Government of Japan began to demand the revision of the treaties. At first, it asked freedom to revise its tariff. The United States consented, the other Powers unanimously refused, and their refusal rendered nugatory our consent. The foreign Powers formed a league and faced Japan as one. After this failure the Japanese Minister for Foreign Affairs resigned, and was succeeded by Count Inoue. He at once renewed the negotiations for revision, but now asked first for the revision of the extra-territoriality clauses. The air was full of revision. The press joined in the demand, and the nation seemed determined to assert its influence. But the foreign Powers stood resolutely together. "No, we cannot consent. Your laws are, it is true, being revised, but you cannot expect us to submit until they are complete." The codes were at last almost completed. Still the answer was: "No, your judges are without experience, and we cannot place ourselves under their jurisdiction." The difficulty was removed by the promised appointment of foreigners as judges. The negotiations dragged along, one demand being followed by another. It was impossible to satisfy this foreign league, and yet preserve the rights of Japan. Count Inoue yielded point after point, until, at last, the nation reached its limit of patience, and the negotiations came to a close. Count Inoue resigned, and the treaty revision seemed indefinitely postponed. Count Okuma took up the negotiations. Minister Hubbard of the United States was ready to meet him, and broke loose from the alliance of the Powers. These two men soon concluded a treaty satisfactory to both. Extra-territoriality was abolished. Americans were placed under Japanese courts and laws; and, on the other hand, all the empire was opened for residence and travel. In a diplomatic note, it was provided that five foreigners should be employed as judges for a space of twelve years. That was a concession to the prevalent foreign opinion, that Japanese judges are still too inexperienced, and the new codes too strange for foreigners to place confidence in the courts. It was a small concession, made for the sake of resuming soverign control. The tariff, too, was revised on terms favorable to Japan. Count Okuma was everywhere congratulated. Germany and Russia at once followed the United States. England and France were more deliberate, but at last were ready to act when a popular agitation began that rendered action useless.

The Soshi.—As the months went by the Soshi began an agitation. The rapid transformation of Japan had been felt most acutely by the Samurai. These men have been at once the leaders and the sufferers.

Patriots to the depths of their being, they have supported progress, and have been ready for the greatest personal sacrifices. The overthrow of the feudal system, accomplished by themselves, deprived them of their hereditary rights and privileges, and mingled them indiscriminately with the mass of the people. A certain number found employment in the government, for the police and the officers of the naval, military and civil services are, almost without exception, Samurai. But, after all, only a small fraction could be thus employed, and the great majority were left to make their own way. As the legacy of feudalism, they retained a high sense of their own dignity and position, a lofty patriotism, an infinite desire for education, and total ignorance of the arts of money making and of practical life. In most trying circumstances they have succeeded nobly. They are still the dependence of Japan. As editors, lawyers, politicians, and, we may add, clergymen, they maintain their old position as the leaders of the people. But, in such a transformation, in so keen a struggle for existence, only the fittest survive. Some of the Samurai have disappeared in the mass of the commons. They are cooks, petty merchants, farmers, and pullers of jin-riki-sha. Another fraction still struggle against increasing odds. Their money is almost gone—of practical ability they show little. They are without guides, political or moral. The Confucian ethics that sufficed for their fathers have lost all power, and there is nothing in their stead. The old loyalty that had its well-understood code, is gone, and the new patriotism has not yet found its moral foundation. The old, narrow education is replaced with a smattering of misunderstood western learning. In Tokyo are scores of schools, with thousands of young men in attendance, that are a constant source of danger. The schools are for the sake of providing their proprietors with an income. The course of study is meagre; the teaching of the poorest; discipline is conspicuous by its absence. Here young men congregate, get a smattering of Spencer and Mill, talk politics, and impress each other with their mutual importance. From these immature politicians come the Soshi. The Soshi are violent young men, for the most part extreme radicals, who openly advocate the use of physical force in the maintenance of their political views. They assault their opponents, break up public meetings, advocate assassination, and are ready to go to all extremes. Such men compelled the disbanding of the great liberal party some years ago, since they would not submit to the leaders, but by their violence brought discredit on the whole movement. There have been many such men in the years past, but only in 1889 did they make themselves felt as an open faction. The Soshi profess differing political opinions, but are in all cases the advocates of the free use of physical force.

The Agitation.—As noted above, they first interfered in the question of the treaties by threatening the English with violence if "they

did not follow the good example of the United States." During the summer, however, they changed their tone and began an agitation against the revised treaties. Their points of attack were two: the ownership of land by foreigners, and the employment of any foreigners as judges. Their movement was not anti-foreign, but anti-Count Okuma. For weeks the agitation was as insignificant as it was violent. Meetings were held, and one or two third-rate newspapers advocated these views. But the leading newspapers, and the leading men, without exception, upheld the treaties, and gave their approval to the disputed provisions. Public sentiment emphatically approved Count Okuma's action, and applauded the action of the United States. The agitation was looked upon as unworthy of serious attention. Such arguments as the Soshi advanced were answered over and over again. The weight of reason was on the side of the Government. But the Soshi refused to be silenced, and found constantly new reasons, as the old ones were shown to be valueless. To the surprise of all, the agitation showed unexpected vitality, and gained in strength with the passing weeks. Gradually well-informed men began to say: "If this continues, the Government will find difficulty in maintaining its position." By mid-autumn they said: "The treaties will not be ratified by Japan." It became apparent that there was a serious political crisis in the Cabinet. Rumors of dissensions among the statesmen who ruled Japan began to leak out. The agitation waxed more furious, some of the influential newspapers changed their tone. Prominent politicians added their advocacy. Tokyo became excited, and the common people took up the talk of their superiors. The country had not been so agitated since the months preceding the overthrow of the Shogunate. Then came the end.

The Assassination of Count Okuma.—Two men stood in the way of success, Count Kuroda, the head of the ministry, and, above all, Count Okuma, the Minister for Foreign Affairs. The former is a man with no great reputation for statesmanship, but is of great firmness and ready to stand ever by his friends. Count Okuma was his friend. Count Okuma stands among the first two or three men in the empire. He is wise, progressive and firm. So long as these two men remained in the ministry, the treaties would not be thrown aside. A fanatical Samurai waited one day for Count Okuma, and, with careful aim, threw a dynamite bomb into his carriage. Through the skill of the coachman, the carriage was so hurried forward that the Count lost only his leg, and not his life. The would-be assassin committed suicide on the spot. Count Okuma for weeks was unable to give any attention to public affairs, but was kept in the strictest seclusion. The news excited the city and nation. But Japan has not yet forgotten its feudal manners. A man who kills himself in the name of patriotism, the assassin who willingly throws away his own life, is a

hero to millions of the people. The assassin who struck down Minister Mori on February 11, 1889, though his avowed reason was petty, and was shown at once to be without foundation in fact, was honored with ostentatious funerals, and poems in the newspapers. And this would-be murderer of Okuma, too, earned the plaudits of the unthinking of his fellow-countrymen. The act sent no thrill of horror or of indignation through the land. In talking with the people, admiration of the coolness and skill of the assassin was heard more often than indignation at the deed.

The Cabinet Crisis.—Almost immediately, to the astonishment of foreigners, Count Ito resigned, and his example was followed by the whole ministry, excepting Okuma, who was too ill to be informed. What the Soshi failed to accomplish, Ito finished in a day, and he chose the time when Okuma was lingering between life and death. Ito and Inoue are the most powerful statesmen in Japan. They have controlled the destinies of the empire for years. They have been the advocates of every progressive movement. Inoue staked his political career upon the success of his revision of the treaties. Ito was the author of the revised new Constitution. No doubt they were not over friendly to Count Okuma. Kuroda had made a combination cabinet, including men of different opinions. Inoue had dissented from that policy, but had consented to remain for a while. He and Ito carried out their plans and withdrew just at the moment when such action would complete the work of the bomb. A confused political crisis ensued that is hardly ended yet. Kuroda resigned, and his combination policy ended. Ito and Inoue withdrew finally, and are watching affairs from a safe distance. When Okuma recovered he found himself without Kuroda's aid, and obliged to resign. The new cabinet is constructed in the hope that it may last until the Diet meets next autumn.

The Situation.—The new treaties are dead. Accepted by the whole ministry before they were negotiated, accepted by the sentiment of the nation for months after they were negotiated, conferring great benefits upon Japan in the restoration of complete sovereignty and the revision of the tariff, they are slain by the Soshi, the would-be assassin of Okuma, and the resignation of Ito. No statesman would dare attempt their ratification. Neither his position nor his life would be worth a week's purchase. Japan is back in the old position by her own act. And yet not in the old position. Surely no minister of the United States will invite a repetition of this experience. The United States are laughed at for simplicity, while England is applauded for clear-sighted perception. Men are saying: "We told you so: England is too wise to trust her interests to Japan." Then, too, the old situation was morally unjustifiable on our side. Inoue was all reasonableness, and the refusal to conclude the treaties was a grevious

wrong in the sight of many foreigners. Now, Japan has rejected treaties made on her own terms, approved by her ministry and by unanimous public opinion. The anomalous jurisdiction of foreign powers, and the seclusion of foreigners in "settlements" and within "treaty limits," is Japan's own choice. Who will undertake the reopening of this question, no one can say. The Government really has no policy beyond postponement. What the action of the Diet may be, it is impossible to foresee. The wisest statesman would hesitate to foretell what a year will bring forth

Political Parties.—The agitation against the treaties was of no importance until it became a question of political parties. Count Okuma has been the head of the Kai-shin-to Progressives. His enemies of every opinion, radicals and conservatives, combined against him, with the treaties as their rallying cry. There are anti-foreign conservatives in Japan who say, "Japan for the Japanese," and interpret that very proper cry in the very narrowest spirit. These men use Buddhism and Shinto as political instruments. Their following is small. Then there are the Liberals, with Count Itagaki as leader, and the Grand Association, with Count Goto as leader, and the Progressives, with Count Okuma as leader. Count Inoue is credited with the largest personal following in Japan. Then almost every one of these "parties" has factions that refuse to follow in party lines. It is impossible, too, to understand on what "principles" these parties are formed. The conservatives have a policy, but no man can formulate the party platforms of the other. The truth is, these are not parties at all, but clubs and groups, factions of more or less strength attached to particular statesmen and leaders. But the leaders cannot control their own followers. There are Soshi in all, and the Soshi assert themselves in divers manners, and with disastrous effect. From last autumn's campaign, it is evident that these groups can momentarily unite in opposition, but when the temporary aim is accomplished, the combination instantly breaks into its original fractions.

The Outlook.—Japan has reached its political crisis. It has successfully surmounted difficulties in the past. Prophets of evil have repeatedly declared that the end is at hand, only to find themselves speedily mistaken. Let us trust that this crisis, too, may be safely passed. It is not to be denied, however, that there are serious elements of danger. First, the statesmen who have guided Japan through the perils of the past are in retirement. Their future policy is a matter of speculation. Ito especially discredited himself. He is rumored to have been the power behind the whole agitation. Many think him unwilling that Okuma should succeed. The newspapers have reported interviews with him, which, if true, confirm these rumors. Second, it is apparent that the Diet is to be the scene of severe struggles between ill-defined factions. It is gravely doubted

whether any faction will be strong enough to carry out a consistent policy. It is evident that personal ambition is more powerful than political principles. Third. The mob has shown its power. The Soshi began its agitation against a ministry that combined more first-rate men than had before been gathered in one government. Whatever reasons were below the surface, the outward and apparent fact is, that these agitators carried their point. Their voice has not been heard for the last time. Their bomb was too successful to permit the hope that dynamite will not readily be used again. They have shown their strength. It may be doubted whether statesmen in the Diet who incur popular displeasure will be safer than Cabinet ministers. It may also be doubted whether a faction triumphant in the Diet will dare maintain itself in the face of opposition from these student agitators.

The friends of Japan wait the events of the next two years with anxious hope. We trust that the splendid achievements of the past will be repeated. We cannot believe that Japan's great experiment is to end in ignominious failure. Such a result would be a calamity, not for this empire alone, but for Asia—for humanity.

Religious Progress.—In mission work the year has been one of quiet progress. There has been little excitement, and the work has occupied less than usual of the attention of the public. Well-informed missionaries have spoken of the year as one of small results. The statistics are not yet complete, but, so far as we can judge, the Church has made as much progress as in other years. The kingdom has come without observation, but the Lord has blessed abundantly the work of his servants.

The Revival in Tokyo.—In the beginning of the year there was marked interest in some of the Tokyo churches. Tsukiya Bashi church, Rev. N. Tamura pastor, held meetings every night for weeks. The interest was for the most part among professing Christians, and manifested itself in a deepened experience, in mutual confessions, and a stronger desire for the salvation of souls. In spite of the judicious teaching and example of the pastor, there was some excitement, threatening the good name and order of the church. But, so far as we can learn, the results have been only good. The whole church in Japan needs pre-eminently the outpouring of God's spirit upon the hearts of believers.

The Work of the Y. M. C. A.—The Y. M. C. A. has found a wide and effectual door in Japan. Young men in astonishing numbers are found in all the churches. In all activity they are at the head. Our pastors and elders are young. The activity, the prominence and leadership of young men in all departments of life is one of the most characteristic features of modern Japan. With all the church work, it would seem that there was no need for further organization. But

the Y. M. C. A. is not superfluous; it has already made a field for itself. In the schools of Tokyo are tens of thousands of young men. Among these students are Christians in surprising numbers. Without organization, they have remained strangers to each other. Again and again, students have thought themselves alone in great schools with hundreds of pupils. Then the Y. M. C. A. became organized, and to the great delight and surprise of each student, many have come forward and enrolled themselves as Christians. Active associations have been formed in the Imperial University, in the leading colleges and schools of the Government, and in many private schools and academies. The associations maintain Bible classes, courses of lectures on Christian topics, and organize the Christians for aggressive work among their companions. This work is still at its beginning. Rightly managed, it will accomplish a great work for the Master.

The Summer School.—Mr. Wishard energetically visited the schools in all parts of Japan during the first half of the year. He was everywhere welcomed, and large congregations of young men gave him respectful attention. The Christians were encouraged and strengthened, and to the unbelievers the gospel was preached. His work culminated in the Summer school which was held with the Congregational college, the Doshi-sha, in Kyoto during ten days of the last week in June and the first week in July. Over four hundred students, representing twenty-five different institutions, were present. Most of the prominent schools in the Empire had delegates present. It was a time of prayer and the study of God's Word. The proceedings have been printed and form an attractive volume. The theme of every meeting was "Consecration to the Service of the Lord." The theological schools have already received students who ascribe their wish to enter the ministry to impulses received at the Summer school.

The Buddhist Missionary.—Buddhism continues to try missionary experiments. It is quick to adopt our methods. But with all these activities and brand new methods, it is unable to resume its influence over the national life. Its day is gone forever. Col. Olcott worked according to his light and ability, but his mission was a complete failure. Large audiences assembled to hear him, but nothing permanent was accomplished. His presence in the country was soon forgotten by the public and his departure caused no regret.

Church Union.—The much wished for union between the Congregational churches and the United Church of Chirst failed of accomplishment. It is a very great disappointment. It was a noble effort, nobly planned and bravely attempted, but for the time it has failed. At the first it was hoped that the seeming failure was only temporary, but as time goes by we seem as far away from it as ever—far away with this history of failure behind us. It is not worth while to repeat

the story. The fact remains that we are once more settled on strictly denominational lines, with the most hopeful in doubt as to the utility of further experiment. Everything favored success. There was personal friendship among the leaders on both sides. There was past association in united work. There was harmony of tastes. There was a strong perception of the folly and wastefulness of present methods and the imperative need for union in the face of overwhelming unbelief. There were no strong inherited traditions and prejudices to be cast aside. There was general agreement in outline as to the terms of union. There was the repeated acceptance of the plan for union in its details by the strongest men, Japanese and American, on both sides. It did not seem possible that there should be a failure. But as the treaties have failed at the last moment through contingencies wholly unexpected, so was it with the union. And the history of the two failures have many striking points of resemblance. The union of Presbyterian and Reformed bodies is now complete. The churches and missionaries of the Cumberland Presbyterian Church mission have entered the United Church of Christ. Seven missions are now co-operating with this church. The union projected between the Methodist Episcopal Church mission and the Canadian Methodist Church mission has advanced a step. The difficulties are fully as great as those which existed between Presbyterians and Congregationalists, but we trust that they may be overcome. Were the question left to the missionaries, there would be no question as to the result, but the consent of the churches in America must be obtained.

Perhaps this union of Presbyterians with Presbyterians, and of Methodists with Methodists, is all that we can expect for the present. Sectarianism is not yet dead. The last year has demonstrated that fact. Certain associations in the United States, and one Presbytery, were moved to protest against union. There were even threats of withholding contributions from the American Board if denominational peculiarities were yielded for the sake of union. Certain Congregational ministers and newspapers used their influence to hinder this movement. There are thus ministers in the United States who deliberately set themselves against union even on the foreign field. So, too, there are a few missionaries who value sectarianism above Christian unity. With our small force and with the tremendous pressure of an unconverted empire, they are still ready to insist upon the petty details of inherited polity. Such men are a small minority, but they must not be forgotten in plans for union. Then, finally, it must be remembered that the Christians themselves cannot wholly and at once put aside party spirit. We cannot educate men for a decade on strict denominational lines, and expect that all will prove ready for union when the day has come. It was party feeling among the Japanese that finally prevented union last year. Let us see to it

that we do not establish our divided Protestantism so surely that we shall have in every land a multitude of petty sects. The multiplication of denominations continue. With all their evils, divided councils continue. Were I to repeat the story of the evil of our divisions and schisms, I should lengthen this paper beyond all bounds. The evils exist. Union on missionary ground is not the easy and immediate solution of the trouble that it has seemed. Once more, may we not appeal to the Christian public at home to form their plans in common and to cease to perpetuate the sin of schism through Christ's work of preaching the gospel to the nations.

THE MISSION TOUR OF BRITAIN—No. III.

BY ARTHUR T. PIERSON, D.D.

Dear Doctor Sherwood:

The month of January was given to England, taking London as a centre, and going out from thence to the great cities, Birmingham, Leicester, Bristol, Leeds, etc. Every Sunday was given to Westminster Chapel, where the savor of Samuel Martin still lingers, and where, next to Spurgeon's Tabernacle, there is the largest accommodation for the multitudes. A month in London gave opportunity for a partial acquaintance with London missions, which are of every variety.

In no city of the world is there so large a population living in abject poverty and misery, and practically out of the reach of the churches. That startling tract, "The Bitter Cry of Outcast London," published a few years since, but now almost out of print, revealed a condition of want and woe to which most of the inhabitants of the great metropolis were strangers. It unveiled the iniquity, intemperance, improvidence of the vast multitude of poor and outcast classes; it called attention to their forlorn condition, their unhealthy dwellings and unwholesome habits, their meagre diet, their half nakedness, their indecent crowding into inadequate tenements, and their utter destitution of the gospel. That tract is still so true and so valuable, that it is proposed to reprint it in substance in these pages for the information of those who are studying just now the grave question of the crisis of cities.

Latterly a movement, known as "The Pleasant Sunday Afternoon Movement," has been undertaken in hopes to reach the non-church goers. There are many who are quite sanguine as to its success. It originated with Mr. John Blackham, of West Bromwich, who thought he saw that sermons were too long and services of worship too tame and bald to hold the masses of the people. At Westminster Chapel these "Afternoons" were introduced while I was preaching there, and are now in progress. The following programme may indicate the plan

of Mr. Blackham, very successfully carried out in the Midland counties:

Chorus (St. Paul)—"How Lovely are the Messengers."
Hymn—"The Son of God Goes Forth to War."
Trio (Elijah)—"Lift thine Eyes."
(Miss Cherry, Miss King, Miss Layton.)
Prayer—With Lord's Prayer.
Anthem—"Ye Shall Dwell in the Land."
Lesson—Psalm xix. Read alternately.
Quartette (Elijah)—"O Come Every one that Thirsteth."
Hymn—"I Heard the Voice of Jesus Say."
Solo—"O Ye that Love the Lord."
Address—Mr. John Blackham.
Subject: "What's That!"
Hymn—"Forward, Be Our Watchword."
Benediction.
Hallelujah Chorus.

It will be seen that this is simply a sort of free sacred concert, with an address thrown in. The singing and organ playing are of a high order, but the devotional element is manifestly lacking. It is calculated to draw crowds, but the question is, whether such attractions do not after all displace the gospel, and cultivate a morbid appetite for a sort of artificial and æsthetic diet that is substituted for plain gospel food.

In connection with this measure a peculiar and somewhat unique plan is adopted to secure a large attendance. A card is issued, admitting the bearer to the Pleasant Sunday-Afternoon Meeting, and stating time and place. At the bottom of the card is a blank space, to be filled by the name of the *person inviting;* and on the back of the card the *party accepting* and using the invitation signs a declaration: "I am over 18 years of age, and desire to be enrolled a member of the Sunday Afternoon Class," etc. This card, delivered on entrance, serves to enroll members, and at the same time to record the number of successful invitations issued by any person who exerts himself or herself to secure attendants. Prizes are given to those who thus become instrumental in the enrollment of the largest number of permanent members. The prizes exhibited are a fine family Bible and complete works of Bunyan, etc. One man in the Midland counties was the means of enrolling 176 members.

Now, there is no doubt that in this way people may be induced both to come, and to induce others to come. But the whole movement is exciting comment not always favorable. For instance, on one of these occasions an organist, leader, and choir of forty performers were brought by railway on Sunday afternoon from a long distance; the railway stations were all ablaze with large posters advertising the Sunday Afternoon meetings, with all the attractions of the same, exactly as any ordinary concert would be advertised; and

after the Sunday Afternoon meetings are inaugurated elsewhere, there is the same machinery for creating a counter attraction to draw away to the most elaborate and artistic of the performances. The serious question is, whether the whole movement is not calculated, under the name of inducing neglectors of worship to attend church, to promote desecration of the Lord's Day, and substitute for the simple worship of God and the bread of life, a concert programme, with elaborate instrumental and vocal art. The question is worth a consideration. The "Sabbath Committee" in London have already issued a remonstrance upon the subject, contending that it promotes needless travel on the Lord's day, etc.

For ourselves, it has long been our unalterable conviction that any and every departure from the simplicity of worship and of preaching means an ultimate reaction which promotes the very evil which such departure is designed to remedy. The appetite for novelty, for æsthetics, for amusement, for entertainment, for sensuous and poetic attractions, is essentially a worldly craving. It grows by indulgence; it grows more imperious and insatiate, until it will no longer be content without this sort of diet. In our Lord's personal ministry and that of the apostles, simplicity is the prominent and dominant charm. The early church knew nothing of gothic architecture, of elaborate ritual, of operatic choirs and orchestral organs; of embroidered robes and multi-colored vestments, of imposing processions and poetic symbols; of altars and reredos, of banners and cantillations, of solo singers and eloquent orators. Yet the apostolic age was marked by the miracles of Holy Ghost power such as are now unknown in the church. We find the gap between the common people and the churches already widened into a great gulf which will soon be unbridgeable; frantic efforts are making by song and orchestra, essay and oration, elaborate structures and exquisite ceremonial, with the aid of flaming poster and flashing advertisement, to bring back to the churches the "lapsed masses." Our observation is that the more such methods are tried, the more they prove their total inadequacy. The simple fact is that the masses in the slums can never be brought up to the churches until *the churches are brought down to the masses*, *i. e.*, there must be a real love for souls that carries the gospel to them wherever they are; contact, habitual and sympathetic, must remove misconception and prejudice and awaken love and create fellowship; then these neglectors of churches will come to them with assurance of a warm, genial, helpful atmosphere. In London there is every effort made to draw the people, but without success. And by far the largest, most constant and most devout congregation I have seen is that in Spurgeon's tabernacle, where not an adornment or attraction can be found but simple praise, prayer and preaching; and as Mr. Spurgeon grows older even the irrepressible humor of early days is

moderated into deeper sobriety and solemnity. Every step and stage of this missionary tour demonstrates more fully the need of *spreading information* before the people. The vast majority, even of intelligent disciples, know very little of the facts of missions, either as to the need or the success of missionary effort. A lady in Edinburgh apologized to a Cambridge graduate, who was a public man and a Doctor of Laws, for her inability to take part in a certain meeting because she had her "Zenana mission" to attend to; and he very innocently inquired, "*Where is Zenana?* I have often heard of it, but I confess I do not know its locality!" This was almost as bad as the old lady in Dundee, who, when applied to for a subscription for "Old Calabar," asked if that "*auld man was yet livin', for she had gien to him forty years agone.*"

This may seem a mere travesty, but there are many signs of prevailing ignorance of missionary history and biography. These laudations of Buddhism and Brahminism, of Mohammedanism and Confucianism, would make but little impression if the common mind were saturated with the knowledge of the real condition of peoples where the Buddhist "wheel," the Brahministic "caste wall," the Moslem "crescent," and the Confucian "tablet" prevail. With all Edwin Arnold's poetic glorification of the "Light of Asia," it has somehow failed to illumine the nations where it has shone! In these very lands, darkness and the death shade abound, and the habitations of cruelty are everywhere reared under the very shadows of idol fanes.

The extent to which the *worship of evil spirits* or demons prevails in heathen countries, is not generally appreciated. For example, on the coast of Malabar they have for centuries been worshipped by all classes of Hindus except Brahmins. To the lowest caste—that of slaves—is attributed power to cause the Evil Spirit to enter a man, or, as it is termed, to "let loose" the evil demon upon him; and when such evil spirit is supposed to possess one, exorcists are employed, using drums, with sundry charms and incantations, to effect the release of the party from the malign influence. Malabar was ceded to Britain in 1792 by Tippoo Sultan, and half a century passed before any attempt was made by British occupants to dispel this moral midnight. In the district of Canara alone were 4041 temples to Evil Spirits, beside 3682 other idolatrous fanes.

Dr. Buchanan knew of his approach to Juggernaut, when more than fifty miles off, by the human bones that paved his pathway, the remains of volunteer devotees who had been sacrificed to the cruel rites of this hideous monster. This was in 1806, and he called the place "The Valley of Death," and compared it to the vale of Hinnom, and Juggernaut he called the modern Moloch. The temples of this god are adorned with the representative symbols of that vice which is the essence of his worship, the walls and gates being cov-

ered with indecent and shocking emblems of sensuality, in massive and enduring sculpture, as in Pompeii. Two other kindred idols, Boloram and Shudubra, accompany Juggernaut, held to be his brother and sister. Two words, *obscenity* and *cruelty*, represent and characterize Juggernaut festivals. All over his altars and temples *Lust* and *Blood* deserve to be written; for they are covered with the green slime of moral leprosy and the scarlet stains of religious murder and massacre. The extent to which all Juggernaut worship is a tribute to the obscene, may be inferred from the fact that, when the great idol-car was drawn, it was believed that its vast weight would move easily on its wheels only when the god was especially pleased with the sensual songs chanted by the priests, and accompanied with the lascivious attitudes and gestures of the devotees. Yet so great were the crowds a quarter century ago that it used to be said proverbially that "one hundred thousand worshippers would not be missed."

How little would Canon Taylor's and Mr. Caine's criticism of missions affect minds that were familiar with the great facts of missionary biography and history! For example, when Captain Cook touched at Tahiti, he wrote: "This island can neither serve public interests nor private ambition, and will probably never be much known." About the close of the 18th century, William Carey and his fellows so aroused the dormant missionary spirit in the churches, that the London Missionary Society sent missionaries to this island. There was a long "night of toil." Sixteen years went by without a sign of blessing. One day a missionary, with a group of savages about him, read from a manuscript copy of the gospel according to John, the third chapter. As he came to the 16th verse, which Luther called "the gospel in miniature," a rude warrior in the group asked him to read that verse again and again. Then he said, "This, if it be true, is for *you* only, not for such as *me*." But the missionary repeated that wonderful word, "*Whosoever*," and dwelt upon its meaning. "Then," said the warrior, "your God shall be my God; for we have never heard such a message as this; our gods do not love us so."

It is not yet 75 years since that first convert, who was also the first fruits of all Polynesia, was brought from darkness to light; yet now in Polynesia there are 750,000 converts; and the work has spread till it reached New Guinea. A band of not less than 160 young men and women going from Tahiti and the neighboring islands, as evangelists, seek to carry the life-giving gospel to other benighted tribes; and of all these native workers, not one has ever proved recreant or faithless. Yet these are the people who, at the beginning of this century, had lost all idea of God, save that, somewhere afar off some strange being dwelt, who exercised sovereignty as a tyrannical despot; and at the graves of their ancestors, they were wont to go and beseech them to plead with this unapproachable Deity!

FOREIGN MISSIONS IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

(*Continued from page* 266.)

Anglo Saxons have taken the lead in this noblest and most Christ like of all enterprises during the whole of this century, but far more was attempted by them during the 17th and 18th than is usually supposed. Evangelistic designs were by no means absent from the purposes of the men who laid the foundations of our magnificent colonial empire, in the days of Elizabeth and the Stuarts. To discover and possess new regions, and to wrest some already known from the hated Spaniards and Portuguese, were their most powerful incentives; but the zeal which characterized the latter, for the spread of Catholicism, was not absent from their powerful rivals in behalf of Protestantism. Nor are indications wanting, that this zeal was not entirely political, but largely imbued with religious and benevolent aims. The instructions, for instance, which Sebastian Cabot was authorized to prepare by Edward VI., for the moral and religious discipline of the fleet sent under Sir Hugh Willoughby to discover a northeast passage to China, are ample evidence of this. No swearing, ribaldry, or ungodly talk was to be suffered in the company of any ship. Dice and cards were prohibited. Prayers, with the devout reading of the Scriptures, were to be offered every day, morning and evening, on board each ship; and all had to be done "not only for duty and conscience sake toward God," but as an example to those they might meet with "in far countries," that, by this means, "friendship might be established among all men, and every one seek to gratify all."

Christian aims were not absent from Sir Walter Raleigh's grand, though ill-managed, enterprises. Two instances of this may be given. At his special request, there went with the fleet which sailed from England for Virginia, in 1585, his friend and preceptor, the eminent and devout Hariot. Speaking of his intercourse with the natives, he says:

"Many times, and in every town where I came, according as I was able, I made declaration of the contents of the Bible, that therein was set forth the true and only God and his mighty works; that therein was contained the true doctrine of salvation through Christ, with many particulars of miracles and chief points of religion, as I was able then to utter and thought fit for the time."

Nor was his gentleness and devoutness without effect:

"The Wiroans (or chief), with whom we dwelt, called Wingina, and many of his people would be glad many times to be with us at our prayers, and many times call upon us, both in his own town, as also in others, whither he sometimes accompanied us, to pray and sing psalms, hoping thereby to be partakers of the same effects which we by that means also expected. Twice this Wiorans was so grievously sick, that he was like to die and sent for us to pray, and be a means to our God that it would please him either that he might live, or after death dwell with him in bliss; so, likewise, were the requests of many others in the like case."

Raleigh finally transferred all the rights to found a colony he had received from Elizabeth to a company in 1589, but he accompanied the act with a gift of £100 "in especial regard and zeal of planting the Christian religion in these dark countries." *

Nor were such desires confined to a few persons, for when James I. granted Letters Patent for the plantation of Virginia in 1606, the duty of a nation to communicate, through its colonies and beyond them, the Christian faith was distinctly recognized. The Patent says: "So noble a work may, by the providence of Almighty God, hereafter tend to the glory of his Divine Majesty, in propagating the Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may, in time, bring the infidels and savages (living in those parts) to human civility, and to a settled and quiet government."

That this was no mere formal statement, was proved by the numerous endeavors that were made, both by public bodies and private individuals, to reach the Pagan populations of the various colonies and dependencies which came under British sway. Some only of these can be mentioned.

Three years after the Charter just named, a new one was granted, and the first sermon probably ever preached by a minister of the Church of England, before those about to carry her name and principles to America, was delivered by William Crashaw, preacher at the Temple, before the Virginia Council, a few months before the departure of the expedition. It was a noble sermon, as the only two sentences space allows us to cite will indicate. "Remember," said he, "the end of this voyage is the destruction of the devil's kingdom, and the propagation of the gospel. Are not these ends worthy of thy prayers?" Addressing the newly appointed Captain-General, Lord De La Ware, and his subordinates, he said: "Look not at the gain, the wealth, the honor, the advancement of thy house that may follow and fall upon thee, but look at those high and better ends that concern the Kingdom of God. Remember, thou art a General of Christian men; therefore, principally look to religion. You go to commend it to the heathen; then practice it yourselves, make the name of Christ honorable, not hateful unto them." †

Another sermon, a few weeks afterwards, preached by Dr. Symonds before a great audience of "adventurers, planters and others," contained many expressions like the following: "What blessing any nation had by Christ must be communicated to all nations." Among those to whom the Charter was granted were four eminent bishops, and John and Nicholas Ferrar, the latter the friend of George Herbert, whose declining years were spent so remarkably and devoutly

* Anderson's "History of the Colonial Church," Vol. I., Chap. 3.
† Anderson's "History of the Colonial Church," Vol. I., p. 196.

with his family at Gidden Hall, in ceaseless worship. It used to be said that the servants and officers of the East India Company on their way out, left their religion at the Cape of Good Hope, and resumed it on their return home. Some of the men just named were not so indifferent to their own piety, and therefore were sure to seek the extension of the kingdom of God, in any enterprise in which they embarked. One of the first measures accordingly of the new council, was to erect a college at Henrico "for the training and educating the children of the nations in the knowledge of the true God," as well as for the English settlers. Nicholas Ferrar, senior, bequeathed a legacy of £300 to it, to be applied to that purpose as soon as ten Indian Christians were received into the college.

There is a most interesting letter extant, written by James I. to the archbishops, authorizing them to invite the members of the churches throughout the kingdom, to assist in the prosecution of this and kindred works of piety. His Majesty reminds them of what had been done "as well for the enlarging of our dominions, as for the propagation of the gospel among infidels, wherein there is good progress made, and hope of further increase, so as the undertakers of that plantation —Virginia—are now in hand, with the erecting of some churches and schools for the education of the children of those barbarians which cannot but be to them a very great charge, and above the expence which the civil plantation doth come to them," and commends them to urge through the bishops, on the clergy and laity, the duty of "giving all assistance and furtherance to so good a work, in as liberal a manner as they may," and "that these collections be made in all the particular parishes four several times, within these two years next coming," the money "to be employed for the godly purposes intended, and no other." No less a sum than £4,000 was thus collected. This is the first public document of the kind ever issued in England for the religious benefit of its foreign possessions, and clearly recognizes the obligation of Christian people to uphold and spread abroad the faith they possess.

In the following reign, Charles gave directions in the Charter he granted to the Colony of Massachusetts, in 1628, that the people from England "may be so religiously, peacefully and civilly governed, as their good life and orderly conversation may win and invite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith."

Such sentiments were not confined to one great religious party. The Puritans were more intensely and uniformly religious than their antagonists, and we find therefore, in the time of Cromwell, manifestations of evangelistic zeal of an unusual order, not only on the part of individuals, but systematic and public. It was in 1646 that John Eliot commenced his labors among the red Indians of New England,

which continued until his death in 1690, and led to such remarkable results. He was the truest Protestant missionary England had produced since the Reformation, and he did more to develop the missionary spirit in England and America than any other person.

But at the time Eliot commenced his mission in Massachusetts Mr. Thomas Mayhew was preparing to engage in similar service among the Indians of Rhode Island. The Mayhews, for five generations, until the beginning of this century, labored here with singular devotion and marked success. Inspired by the example of Eliot and Thomas Mayhew, Mr. Richard Bourne established a mission at no great distance from the two just mentioned. His labors soon extended to some twenty places, where the Indians resided, and enlisting the sympathy of others, the work extended,until, in New Plymouth Colony, there were, in 1685, no fewer than 1,439 praying Indians, exclusive of children.

The following century had a similar group of laborers. In 1734 Mr. Sargeant began on more systematic lines than any of his predecessors, at Stocksbridge, Massachusetts, and was followed by the renowned Jonathan Edwards. Thirty years after, Mr. Birtland commenced to labor among the Oneidas, and in many instances with marked results. But of all such laborers David Brainerd is the best known after Eliot, and, though his term of service was brief, extending only from 1743 to 1747, yet, his personal holiness, the entireness of his consecration, the remarkable power of his ministry on some Indians, and, perhaps, his early death, produced a profound impression in the religious circles of America and England. Brainerd was the agent of a society in Scotland for propagating Christian knowledge, and labored first in the province of New York and then in Pennsylvania. The work he so nobly and efficiently commenced was carried on, though not with equal results, by his younger brother.

The same principles which led to Eliot's noble endeavors in America caused the formation of the first missionary society in England. During Cromwell's Protectorate an ordinance was passed in 1649, authorizing the erection of a corporation to be called by the name of the "President and Society for the Propagation of the Gospel in New England," and a general collection was ordered to be made in its behalf in all the parishes of England and Wales. This Charter was renewed and enlarged at the Restoration, and styled "The Society for the Propagation of the Gospel in New England and the parts adjacent in America," and its object was defined to be "not only to seek the outward welfare and prosperity of these colonies, but more especially to endeavor the good and salvation of their immortal souls, and the publishing the most glorious gospel of Christ among them." The revenue of the corporation never exceeded £600 a year, but with this they assisted from twelve to sixteen English and Indian mission-

aries with salaries varying from £10 to £30, and also erected schools and supplied them with books. Eliot derived substantial aid from its funds, especially to enable him to complete his translation of the Bible, for at one time he received £400, and at another £460, for this purpose.

In his "Advertisement touching on Holy War," Lord Bacon, in 1623, complains that "the Christian princes and potentates are they that are wanting to the propagation of the faith by their arms," and suggests that some Protestant order of knighthood might do great service in this direction. Bacon's conception was political and Romanist, rather than Christian, but Cromwell had far truer understanding of the genius of Christianity and the means by which it should be spread. He is credited, on the authority of Stoupe and Bishop Burnet, with the noble design of forming a council for the avowed purpose of extending and upholding Protestantism throughout the world. "It was to consist of seven councellors and four secretaries, for different provinces. These were: the first, France, Switzerland and the valleys; the Palatinate and the other Calvinists were the second; Germany, the north, and Turkey were the third, and the East and West Indies were the fourth. The secretaries were to have £500 salary a piece, and to keep a correspondence everywhere, to know the state of religion all over the world, that so all good designs might be by their means protected and assisted. They were to have a fund of £10,000 a year at their disposal for ordinary emergencies, but to be further supplied as occasions should require it. Chelsea College was to be made up for them, which was then an old, decayed building." *

We see no reason for questioning the substantial accuracy of this report. It comes to us from reliable sources, and it harmonizes with the character, the principles and the policy of Cromwell. Nothing equal to it for boldness, completeness and mature largeness of conception had hitherto been suggested, or was heard of for some time afterward. There was great need of some more vigorous and well-sustained methods for Christianizing the colonies and reaching the lapsed masses of the heathen than yet had been adopted. The Patents granted to various colonies and companies, by the Tudor and Stuart monarchs, professed to care for the religious edification alike of settlers and aborigines, and this undoubtedly was one of their aims, but practically little was done, and that little was imperfect. The only colonies which in any adequate manner strove to be Christian, and to convert the pagans near them, were those of New England, and this they did in spite of enormous difficulties. No others had in them as large a proportion of avowedly religious persons, nor elsewhere were there those who were as devout, as earnest, or as self-reliant. Clergymen were sent

* "Anderson's History," Vol. II., p. 227. "Burnet's History of His Own Times," Vol. I., p. 141.

out, though not in adequate numbers, and it was usually a part of their instructions to teach the Indians and slaves, as well as minister to the colonists, but the double duty required far more ability and zeal than usually they possessed. Their services to their own countrymen were lacking in evangelical fervor, the natives were despised and neglected. They were men usually requiring supervision and discipline, and this they had not. They were not amicable as Congregationalists and Presbyterians were to their congregations and fellow ministers. The instances were numerous in which they were at strife with the governors and councils of the colonies. Nor was there any ecclesiastical authority near enough and sufficiently strong to enforce duty and discipline. It was not until 1787 that any colonial bishop was appointed. The clergy equally in America, Africa and Asia were under the distant authority of the Bishop of London, and the consequences of such a remote supervision may be imagined.

Through these causes and the want of such co-operation and continuous effort as missionary societies now give, less was accomplished than might have been. Even noble workers, such as Eliot, Brainerd, and the Dutch and Moravian missionaries, were either afraid or indifferent respecting the value of a native ministry, and when they were personally successful, the work languished when their presence was withdrawn. The true missionary sentiment was of slow growth, and so were the methods by which it was to become effective. The end of the 17th century inaugurated a distinct advance in both sentiment and methods, but it was 100 years more before there was another marked advance, and now, after almost another century, we seem to be on the eve of a yet nobler, freer, and more extended development of missionary energy and power.

(*Continued in our next.*)

PERSONAL OBSERVATIONS IN BRAZIL.

BY CHARLES E. KNOX, D.D., BLOOMFIELD, N. J.

We went to Brazil—Dr. J. Aspinwall Hodge and myself—at a critical time. We were spectators in the Chamber of Deputies when a public act took place significant of the rapid progress of free opinion. Within fifteen months from that day the Republic was proclaimed. It was the day before the Independence Day of the nation, in 1888, the celebration of which was a formal and tame affair. The Emperor, revered for his character, was already recognized, by the leaders, as having passed into an incurable decline. The Princess Royal was known to be under the guidance of the Jesuits. It was intimated that the Emperor might abdicate. Abdication or death would at once determine the end of the empire, and a declaration of principles in favor of large civil and religious liberty.

Our errand was to the missions of the Presbyterian Church. We

were commissioners from our own General Assembly to the organization of a Synod in Brazil—the foundation of a National Presbyterian Church, by the union of the Northern and Southern Presbyterians in that country. We made rapid progress along the coast, looked in upon Para, Maranhao, Pernambuco, Bahia, Rio de Janeiro and Santos, saw the missionaries of our own and of other churches, and gathered on our steamer a goodly company of our own missionaries on the way to the council at Jerusalem. We mounted the Serra, from Santos to the heights of Sao Paulo, visited the church and schools in that important centre, and returned with another company of inland missionaries by the Dom Pedro railroad, over the high table-land, past the thimble-shaped ant hills and the picturesque coffee orchards, through a half-score of pretty winding valleys, a score of mountain tunnels and a score of mountain zig-zags, down to the capital city again. We saw not a little of Bishop Granberry of the Southern Methodist Church, and his missionaries and fine school property at Rio, and gathered information in respect to the missions of Bishop Taylor and of the Baptists. In a swift circuit, we were thirty-three days in close contact, on steamer and railroad, in church and home, with the mission work of the land, and returned with greatly enlarged conceptions of missionary possibilities in Brazil.

1. First of all, we were greatly surprised at the condition of civil affairs. The Liberty of Worship Bill, removing restrictions on Protestants, had passed the Senate in Brazil before we left New York. Our inquiries at every port were whether the "stone" on the Bill in the Chamber of Deputies would be rolled off. The Jesuits were arrayed against it; the missionaries had little hope of its speedy passage; and we learned, on reaching Rio, that a petition signed by 14,000 women against its passage had been presented to the Chamber.

At the Chamber of Deputies we were informed by a member who had been prominent in the passage of the Emancipation Act, that the Government was that day on the edge of a ministerial crisis, and that the bill would be declared "urgent" the next day, September 6th. The information which we had received prepared us for a forward movement, but not for the scene which we witnessed. The missionaries had said that republican sentiments were extending in the South —openly and aggressively advocated. The American editor of the Rio *News* (English) had told us of the same growth of opinion. The ex-President of Sao Paulo province—since President of the province at the time of the overthrow of the empire—a leading liberal, in answer to our question, "Will the Liberal party go on?" had replied, "It will, or the empire will go off." "The Emperor is greatly afraid of the Jesuits. The Princess will protect the Jesuits, and then reaction." "Some of the Liberals are opposed to publishing our princi-

ples, but I maintain free discussion is the first principle of our party." In answer to other questions he had said: "There is no such thing as a libel in Brazil. At a meeting of 3,000 people the other day, it was said, 'This Princess is a fanatic, a lunatic, and not honest,' which is not true." "The bill for liberty of worship is certain to pass in the end, even if the Liberals do not come into power." "I am not a republican; republicanism is growing too fast."

At Rio, Bocayuba, then editor of *O Paiz* (The Nation), perhaps the best Portuguese pen in Brazil, and now Secretary of State in the Provisional Republic, had said to us, on the evening after we had come from the Chamber: "The Indemnity Bill, which came near bringing on the crisis to-day, was a party trick to embarrass the ministry." "Not only will liberty of worship be granted, but disestablishment is in the programme of the republicans—not of the radicals." "The growth of republicanism is genuine The ex-slave owners have come into the movement in a momentary passion, but they are not going back. They will be educated to the party."

Nabuco, one of the foremost men in the Chamber, had said to us that day: "Cotegipe, the leader of the opposition, did not wish to take the responsibility of bringing forward the declaration of the want of confidence. The crisis did not take place." "I am a monarchist. Ultramontanism cannot stand. The Princess is an Ultramontanist. That is not to be said, because she could not stand." "The petition of the 14,000 women is of no influence. The Bishop of Para has written a letter, able and logical from his point of view, but it is vague, etc. You will probably find the bill declared *urgent* at the opening of the session to-morrow." But the scene the next day gave us a different and more important spectacle.

The chamber itself was a square room, with curved lines of seats, a platform four steps high, a long, high table and dais, behind which were the President and two assistants or secretaries on each side of him. A broad curtain in green, the national color, hung from the edge of the table to the floor, and a green-plaited tapestry sloped from back of the President, over his head, mounted with a gold coat of arms. Three little tables stood on the floor in front of the President's table; and, endwise to the three, two smaller tables stood between the three and the delegates' seats. The seats had a rail in front, which opened at each seat and made for each member a desk. A public gallery was on each side. Facing the President or the members were six private galleries, which could be screened by green curtains. Senhor Nabuco had placed us in one of these private boxes. The President directed the votes and action by three electric bells of different tone; one large one over the clock across the chamber, opposite his seat, and one small bell on each side of the clock—and not as the president of the senate chamber, who rung, by the handle, a large

(silver?) dinner bell, when he called the senate to vote, with all the action and dignity of an old-time landlord of a country inn.

We were in our gallery about half an hour after the session began. When we entered, the whole Chamber was in commotion. Senhor Maciel was speaking in quick, decisive accents, as we supposed, for liberty of worship. Ninety members were present, six or eight of them priests: six or seven bronze, the rest white. Four or five were standing, alert for action. The Portuguese was soft and musical; the action of the speakers, in posture and gesture, quick and graceful; the sentences short and pointed; the whole body intent, excited, but wholly self-possessed. Opposite us, in a private gallery, were Pastor and Mrs. Kyle and their little daughter; Pastor Smith of Pernambuco, and others from the Presbyteries. Both public galleries were packed: Bishop Granberry and Missionary Tillie squeezed into one corner of one of them—the reporters in their gallery underneath.

It soon proved that a newly elected deputy—well-known as a zealous advocate of a republic—had just arrived from the province of Minas Geraes, and had entered to take his seat. On the President requiring him to take the oath, he refused. The oath involved the support of the monarchy and of the Roman Catholic Church, neither of which he would swear to maintain. The President requested him to retire, while the matter *was considered!* On this matter of admission, Maciel was speaking, the chamber crying, "Appoiado! Appoiado!" (Approved!) High, excited talk and retort bristled everywhere. A priest, replying from his seat in the interest of the Church, was answered that this was "not a theological question." Monso, a young man, with florid complexion, a moustache and side whiskers, followed Maciel. Cries of approval and disapproval rose into clamor. Monso's voice grew hoarse, the clamor at times drowning his words.

Gomez de Castro, a dignified and influential member from Maranhao, took the floor. He declared in favor of the fullest freedom. He said: "You all know that when I took the oath, I took it *pro forma*." "If a Republican maintains that the monarchy has lost its reason for existence, he has just as good a right to a seat here as any one else." "I am just as far from threatening any one, as I am from being threatened." "The delegate, once elected, he has a right to his seat, oath or no oath." He spoke with dignity and force, as a strong man with matured convictions, whose character and opinions bore weight. He impressed the Chamber. Maciel challenged the President to put it to vote, if he should choose, and to see how many of the Chamber were Roman Catholic. Sentences and little speeches flew from side to side. The priests sat still or shot not more than an arrow. At length, Pembo, a grey-beard and bald forehead, made a motion that the subject be referred to the Committee on Rules ("Appoiado!"), and that

the Chamber take a recess for the committee to frame a minute. ("Appoiado! Appoiado!")

Nabuco came up to our gallery and explained the situation, so that the tangle of clamor and of Portuguese was made straight to us. Maciel's motion was, that "no member's political or religious opinions shall decide his seat." Nearly all the members, the President and secretaries had gone out. Two groups were talking on the floor, and five or six members were remaining in their seats.

After a half hour, the President returned, struck the electric bells, the members came in, and the chairman of the committee appeared at the side of the President. The chairman proposed, amidst silence, the following remarkable minute for consideration: "Every deputy elected to this Chamber, shall, on taking his seat, be required to take the oath to the government and to the established religion, *except in case of conscience!*" ("Appoiado! Appoiado!") This astonishing report was then made the first order of the day, on the next business day. The next day was Independence Day, the following day a saint's day, the next day Sunday, so that the order could not be reached before Monday. On Saturday we sailed for home, but we learned afterwards that the minute was approved, and the advocate of a republic was received into the Chamber of the Monarchy without an oath of allegiance. We accepted the act as foretokening what the same act in our own House of Representatives would foretoken—that a Chamber which not only does not require fidelity to its government, but receives those who advocate the overthrow of the Constitution, is ripe for revolution. The republic was only waiting the fit occasion to assert its existence.

We went straight from the chamber with the missionaries, for a sail in the harbor, under the eyes of the Sugar Loaf and the Hunch Back, to Fort Villegaguon, where the Hugenots first landed, and where civil and religious liberty were first overthrown; and the same evening we were present at the organization of the Synod of Brazil.

2. The next thing which impressed us was the loss of power in the Roman Catholic Church. Here was a church founded more than a half century before the Pilgrims set sail from Delft Haven, or the London Colony had landed at Jamestown. Here was a land where the old civilization followed Columbus sooner than it did in North America—a land whose ports and provinces and towns and rivers and churches are inscribed with the names of the saints of the Bible, and the saints of Rome, and where every device of the Popes and of the Jesuit propaganda have had the fullest opportunity for development. Here was a land swept clean by decisive stroke from French Huguenots and Dutch Protestants, and in whose oldest monastery Luther and Calvin are still dragged, in fresco, at the chariot wheels of the Pope and the Virgin. An empire of fertile and wealthy

territory lies in the heart of a mighty continent. The rivers and the mountains inspire the sentiment of the sublime. Tropical exuberance and tropical productiveness invite the enterprise and the ambition of man. Countless forests of trees exude a peculiar sap, drop peculiar nuts, which serve the comfort and pleasure of civilized nations. A shrub in fit soil and climate, capable of endless multiplication, produces a peculiar berry which supplies their home-table with wholesome beverage. Wealth in fine-veined woods, and in pure metals, minister to the luxuries of mankind. And yet the country has made slow progress. The Indians and the negroes have hardly felt the touch of an elevating power. The Portuguese have not maintained a high level of intelligence or of virtue, among the masses. The Church, whose seat is in classic Rome, and which professes to draw its life from the Divine source, has had no spiritual magnetism to draw the people's hearts upwards from the sordid and the sensual. Her edifices have, in many places, gone to decay; her priests have become notoriously corrupt; the mental force of social and political leaders has broken from her lax virtue and depleted authority; the civil power is ready to break from an institution which has betrayed her opportunity and her mission; and the people are filled with deep desire to know some better religion.

The Roman Catholic Church in Brazil has forfeited her place in the historical development of the nation. To all appearance, the national authorities have accepted the forfeiture. It is becoming more and more evident that she has also forfeited her power with the people, for they are quite ready to listen to the preaching of a pure gospel.

The central cause of this loss of confidence is the character of the priesthood. The priests have not simply betrayed their office: they have betrayed it in the most shameless manner, and they have perpetuated and diffused the shame. A stranger can hardly give an honest description of these Christian leaders without seeming to transgress propriety. The people know the priests to be dissolute. They know them to be deceptive, and a growing popular intelligence discerns more and more the shallowness and frivolity of the deception. Three forms of representation depict the base character of the clergy—the representation of Protestant missionaries, of travelers, and of their leaders.

While it is notorious among the people that the priests live in concubinage, the fact can not always be proved. On our voyage, a missionary told us that his acquaintance with a priest led to calls upon him, then to an acceptance of an invitation to remain to tea. On entering the dining-room, he was introduced to the lady of the house, in this form: "Our Church does not permit us to marry, but this is my housekeeper." By common consent, the missionaries declared this

to be representative of the priestly life—a virtual denial of their professed obligation to celibacy, and an undenied violation of the higher law of chastity. Even loyalty to the essential principles of the Church is thus broken down, and only a formal and forced loyalty retained. Forty years ago Fletcher wrote what all our ministers would now endorse: "In every part of Brazil that I have visited, I have heard from the mouths of the ignorant as well as from the lips of the educated, the same sad tale; and what is worse, in many places the priests openly avow their shame."

It is not, however, Protestant missionaries only who support the charge. The books descriptive of Brazil agree in the same representation. Wherever the traveler or the resident touches the moral character of the priesthood, it is to repeat this common testimony in one of two forms: either to cite the general dissoluteness of these leaders of the Church, or to emphasize the moral character of a bishop or of a priest who is an exception. Dr. Gardner, the naturalist, who lived in Brazil from 1836 to 1841, much of the time in the interior, says: "I say it, well considering the nature of the assertion, that the present clergy of Brazil are more debased and immoral than any other class of men." Even Agassiz, in "A Journey to Brazil," says: "Every friend of Brazil must wish to see its present priesthood *replaced* by a more vigorous, intelligent and laborious clergy."

A historical testimony comes from their own leaders. There was published, in 1828, a treatise which became noted. It was entitled, "A Demonstration of the Necessity of the Abolition of Clerical Celibacy," and was addressed to the General Assembly of Brazil. It was written by Deputy Feijo, who became soon afterwards Regent of the Empire, during the minority of Dom Pedro II. He was held in the highest esteem. After his Regency, he became Minister of State and Senator for life. He was nominated by the government to be bishop in the church, but declined the offer. He was a man of great learning and of large reading in civil and ecclesiastical law. This treatise contained such topics as these: "The Necessity of the Abolition of this Impediment to the Clerical Order;" "The Impediment to the Order is Unjust;" "The Impediment to the Order is the Source of Immorality in the Clergy;" "The Immorality of the Clergy influences, in a Special Manner, Public Immorality;" "The Law of Celibacy is Not Useful;" "The Abolition of Celibacy is the Choice of Wise Men;" "The Celibacy of the Priests is Not a Divine Institution;" "The Celibacy of the Priests is Not an Apostolical Institution." It traces also the history of celibacy in the Church.

Citing the historical difference between the Eastern and Western Churches, it contends that the discipline of the Latin Church, exercised towards clerical celibacy, is not wise. As the result of his studies and observations, Feijo recommends a separation of the Bra-

zilian Church from the Roman Church in respect to the offence—that is, the abolition of celibacy in Brazil.

Although Feijo's beneficent recommendation was not adopted, his reasons were not answered. The reply made was such a total suppression of his treatise, that for sixty years it has been almost unknown. Recently a missionary in the interior discovered a copy of the treatise in the possession of a planter. When the missionary requested a copy of the long-lost document, the planter refused. But when he learned that it was desired for publication, he said: "Oh, if you wish it for publication, take it. It ought to be published." It came out therefore in an accurate Portuguese edition, just when we were at Rio, and has since been translated into English. It bears to its readers its own authenticity in its own pages. The prominent leaders of the Church, as high prelates or as common clergy, would in vain deny the representations of the document or the testimony of the man. Whoever may wish to read a description of the immorality of the Brazilian priesthood as it was sixty years ago, as it now is, and as it has been during these three score years, has only to read this treatise. Written by a learned man, himself a priest, in high position as a statesman, held to be more worthy of the episcopate than many others, it stands both as a historical document and as a description of the clerical succession whose reformation he vainly recommended. It is a testimony of a Brazilian leader out of its inmost life, supported by the consent of Brazilian leaders in Church and State. And to this testimony might readily be added the allusions in official messages of ministers of justice and prominent presidents, the articles of newspapers, and the unreserved expressions of public men.

Such have been the appointed religious leaders of the virtue and intelligence of that great empire. By them indolence and superstition have been commended to the people; under their direction common education has held, as its steady aim, servile, emotional obedience; under them, higher training has been pervaded with sensuous feeling, and independent minds have swung off into materialism and positivism. While the thirteen colonies of North America, beginning at a later date, and on a more sterile soil, developed into systems of government and education which are producing a profound impression on the whole world, the United States of Brazil must begin its moral history anew. While Protestant North America maintains a high standard of virtue and of spiritual life, the vast empire of the southern continent drowsily clings to a semi-pagan morality, and is unable to read in the New Testament the law of its peace and joy. The difference between the two continents is not wholly a difference in temperature, in physical configuration, nor in Latin and Teutonic blood.

(*Concluded in our next.*)

SHADOWINGS OF MESSIAH IN HEATHEN SYSTEMS.

BY REV. F. F. ELLINWOOD, D.D., NEW YORK.

The history of the religions of men, even beyond the confines of Christian revelation, is full of hints and adumbrations of the great principles of a divine redemption. Sometimes they take one form, sometimes another. It may be a dim reminiscence of lost prophecies, or half-forgotten rites, once known to mankind, reappearing in a general but vague expectation, or there may be the traceable out-working of a felt want of humanity—a cry in the dark, which can only be met by divine deliverers and redeemers. Not only Christian scholars, like Archbishop Trench and Bishop Horsford, have observed these things, but the enemies of the truth have seized upon them. The one class have hailed them as witnesses from afar, bringing their strange frankincense and myhrr as offerings to Christ: the others have paraded them as proofs that the Gospel story and the whole conception of Christianity are founded on pagan myths. There is, therefore, a two-fold motive for investigation, and whoever carefully and candidly examines the subject will be surprised at the manifold indications—often dim and vague—that Christ is verily "the Desire of the nations."

Traces of Vicarious Sacrifice.—A very remarkable conception appears in the Purusha Sukta of the Rig Veda, composed, at least, 1200, B.C., which represents the gods as sacrificing Purusha, the "primeval male" supposed to be coeval with the Creator. Again, in the Tandya Brahmana, is the declaration that "the Lord of creatures offered himself a sacrifice for the gods." Also, in the Satapatha Brahmana we read: "He who knowing this, sacrifices with the Purusha medha (sacrifice of the primeval male), becomes everything." Here is substitution.

Sir Monier Williams, in speaking of these passages, says: "Surely in these mystical allusions to the sacrifice of a representative man, we may perceive traces of the original institution of sacrifice as a divinely appointed ordinance, typical of the one great voluntary sacrifice of the Son of God for the sins of the world." The late Professor Bauerjea of Calcutta, in his *Aryan Witness*, writing on the same subject, says: "These vedic sacrifices had this peculiar significance, that the sacrifices were identified with the victim as the vicarious ransom for his sin." And he says further: "It is not easy to account for the genesis of these ideas in the Veda, of 'one born in the beginning, Lord of the creation,' offering himself a sacrifice for the benefit of deified mortals, except upon the assumption of some primitive tradition of the *Lamb slain from the foundation of the world.*"

There are in other faiths of ancient times certain references to the same idea of divine and sympathetic suffering for the good of men; very dim, and more or less shaded off into pantheism, they may be, and yet they are not without significance. Such was the ancient

Egyptian doctrine that Osiris, after having been wounded by the god Set, sympathized with every wound of humanity, and himself felt it anew. There was also a dim trace of the idea that deity bore the sins of men for their healing. Thus we find something resembling this vicarious substitution when we read in the "Book of the Dead" that "when the Lord of truth cleanses away defilement, evil is joined to the deity, that the truth may expel the evil element. The God who wounds becomes a God who more abundantly comforts." (Ancient World and Christianity, p. 87.) Rev. R. W. Morgan, author of "St. Paul in Britain," thinks that he finds traces of the same general truth in the faith of the ancient Druids. He quotes from "Cæsar's Commentaries" a statement that "the Druids teach that by no other way than the ransoming of man's life by the life of man, is reconciliation with the divine justice of the immortal gods possible." And he adds: "The doctrine of vicarious atonement could not be expressed in clearer terms."

In Schoolcraft's notes upon the American Indian, we find a beautiful legend of the Iroquois, in which a divine or semi-divine sacrifice of spotless innocence is made to hallow the famous League of the Five Nations. There had appeared among the tribes the celestial visitant Hiawatha, who taught the Indians useful arts, and dwelt among them as their friend and sympathizer—their god-man. In their distresses from the invasion of other tribes, they called a council on the shores of Onondaga Lake, at which he was expected to preside. At the appointed time representatives of the Five Nations had convened, but their celestial protector and guide was waited for. He came, at length, in agony of spirit, attended by his innocent and beautiful daughter. He foresaw that there awaited him a cup of sacrifice for the good of the people, and just as he approached the council-fire, a swift messenger from heaven smote his daughter to the earth, and her soul was borne away to the Great Spirit. While all minds were solemnized by this strange event, Hiawatha proposed the solemn League by which the tribes, united as one man in plighted faith, should conquer all their foes and make themselves a power throughout the land. When the solemn pledges were ratified, and Hiawatha had pronounced a blessing on each tribe, as did Jacob upon the families of his sons, he entered his celestial canoe, and glided away into the heavens, the clouds receiving him out of their sight.

A counterpart to Hiawatha is found in the legends of ancient Mexico. The Toltecs, and after them the Aztecs, looked for the return of the mysterious and deified Quetzalcoatl, who had reigned as a mild and beneficent prince in Anahuac, who had taught agriculture and the arts of peace, who had opposed all forms of violence and had abolished human sacrifice *by drawing blood from his own veins and offering it as a substitute.*

This glorious prince had been driven away by prevailing wickedness, but had promised to return and restore righteousness and truth. The credulous Montezuma was too ready to believe the prophecy fulfilled in the advent of Cortez.

Expectations of a Deliverer.—Besides the various traces of vicarious sacrifice, there are even more abundant indications of a common expectation among mankind, that a divine deliverer would descend to overcome prevailing sin and suffering, and to establish a kingdom of righteousness. Clearest and most distinct of all was that promise and expectation which pervaded the history and literature of the people of Israel. But among surrounding heathen races also, there were traces of "the Desire of the nations." There was a promise in the Persian Veudidad, that at the end of time a son of Zarathustra should appear, mysteriously conceived and born, who should overcome the prince of evil (Ahriman), and free the world from death and decay; then the dead should rise and immortality commence. (Darmestetter's Intro., p. 79.)

It is altogether probable that the Magi who followed the leadings of the Star of Bethlehem to the cradle of the Infant Messiah, had been influenced directly or indirectly by the prophecies of the Septuagint Old Testament, but their own Iranian faith also had fostered a vague expectation of a divine deliverer.

But more explicit and less mystical is the Hindu prediction, that Vishnu having had nine incarnations upon the earth, shall have a tenth. In those which have preceded he has wrought physical deliverances or won by martial valor; in the tenth he shall conquer by moral power. He shall come at a time when the world is sunken in great wickedness and corruption, and shall establish a kingdom of righteousness and peace. This significant prediction has been turned to good account in a very remarkable way. Some years ago Rev. John Newton, D.D., Presbyterian Missionary at Lahore, wrote a tract designed to show that the great deliverer and Prince of Peace had already come in the person of Jesus Christ. Like Paul at Athens, he virtually declared to the Hindus, "Whom ye ignorantly worship, Him declare I unto you." This little tract found its way into the hands of a native officer of the Government, who was led to Christ, and found great comfort on his dying bed. But before he died he sent for a friend, to whom he bequeathed the book as a priceless legacy. This man (Hakem Singh) was so attracted to the new light which had broken upon his soul, that he devoted the remainder of his life to teaching others,—though with more or less mixture of Hindu conceptions,—the glorious advent of this incarnate Vishnu as the Saviour of the world. Several hundred followers have been gathered, who are known as the Nish Kalanks. As the gospel in which they have learned to trust is Dr. Newton's

presentation of the Christ, who shall say that they have not received saving truth?

Among the ancient Greeks there was developed, in the worship of Apollo, a singular phase of belief, which, as Professor Tiele and others inform us, had been largely influenced by the introduction of Semitic influence. The supreme Zeus had long been worshipped under a distant and vague conception, often sinking into a mere nature worship. But after this mingling of new elements, borrowed from the East, a great change appeared. "Then it was," says Tiele, "that the knightly people of the Lycians, kinsmen of the Greeks, and their forerunners in civilization, after coming under the influence of the Semitic spirit, wrought out the noble figure of Apollo, the god of light, the son and prophet of the most high Zeus, saviour, purifier and redeemer, whose cultus, lifted high above all nature worship, spread thence over all the lands of Greece, and exerted on the religious, moral, and social life of their inhabitants so profound and salutary an influence."

The Delphic Oracle of Apollo came to be the virtual court of appeal among all branches of the Greek race. Social and religious life, statesmanship, war and conquest were all regulated by its decisions. What was this regenerating influence which came from the East and raised the Greek myth of sun-worship to this mysterious and all embracing conception of deity? The Apollo cult reached its supreme power between the eighth and the fifth centuries before Christ, or from about the reign of Zachariah to the times of Esther. The kingdom of David and Solomon had extended its splendors over the East and had sunken into decline, and the captivity of Israel had extended the knowledge of their faith throughout the Medo-Persian empire. Isaiah had heralded the coming of the Messiah as "the wonderful counsellor, the mighty God, the everlasting father, the Prince of Peace." All the fullness of his Messiannic character had been portrayed as a healer and saviour and revealer; as a deliverer proclaiming liberty to the captives, a light to the gentiles, a King of righteousness before whom all nations should bow down. How much of all this "Semitic influence" had entered into the cultus of the Grecian Apollo worship, none can say, but it is significant that he should have held to the supreme and incomprehensible Zeus the relation of revealer and son, at the same time that he was presented as the perfect man, the sympathizer and helper and redeemer of the human race. That great and versatile British statesman, Mr. Gladstone, in his work on "Homer and the Homeric Age," has pointed out the lineaments of the Messiah with which this idealized deity of the Greeks was invested.

There is always danger that such analogies may be overwrought, but it is certainly worthy of notice that this very noblest figure of clas-

sical mythology should, in his divine and human character, and in his capacity of revealer and meditator, so far foreshadow the coming Christ.

A still more striking prediction of a coming deliverer and regenerator is found in the Fourth Eclogue of Virgil, and very significantly it was proclaimed less than a half century before the Christian Era. Virgil declares it to have been an inspired utterance of the Sybil of Cumae. It is as follows: "The last era, the subject of the Sybil song of Cumae, is arrived, the great series of ages begins anew. The Virgin returns, returns the reign of Saturn. The new Progeny from heaven now descends. Be thou propitious to the Infant Boy, by whom first the Iron Age shall expire and the Golden Age over the whole world commence. Whilst thou, O Pollio, art consul, this glory of our age shall be made manifest, and the celestial months begin their revolutions. Under thy auspices whatever vestiges of our guilt remain, shall, by being atoned for, redeem the earth from fear for ever. He shall partake the life of the gods."

I cannot quite share the confidence of Rev. Dr. Morgan, who regards this as virtually a Messianic prediction, but its coincidences are certainly remarkable.

Gropings After a Mediator and a Salvation by Faith.—Equally striking is the history of great changes which have occurred in certain systems which began in works but have ended in faith.

There came a time when the Hindu mind sought for something more human and sympathetic than the cold and distant gods of the Trimurti—when the mere bargaining of the old Brahmanic sacrifices and the endless toil of merit-making gave way to a desire for incarnations, divine helpers in human form and for a doctrine of faith (Bakti). And accordingly the worship of the genial Krishna, a successful hero in the wars and finally alleged to be an incarnation of Vishnu, became the most popular god of India. He was clothed with so many attributes of a saviour, that infidelity has seized upon him as a prototype of the Christ. The really significant fact is that Hinduism, in answer to a felt-want of humanity, changed its whole front, forsook the boundless resources of meritorious sanctity and sacrificial bargaining, and trusted in the free compassion of a god-man.

Still more marked are the transformations of Buddhism in the same direction. The original system of Gautama was uncompromisingly atheistic. No reliance was placed upon any other, god or man. The human intellect and human will were all sufficient. Every man was to be his own saviour, and as for the Buddha, when his earthly course was run, he became, according to his own teaching, entirely extinct. There was, therefore, no hearer of prayer—no divine helper.

But this did not satisfy the wants of men, and accordingly changes appeared from age to age in different Buddhist lands. Trinities of

living Bodisats (Buddhas to come) were devised in Nepaul and Thibet. The mysterious Avalokitesvara became incarnate in the Thibetan Grand Lama, and his female counterpart, Quanyin (goddess of mercy), became the chief resource in China, while in Japan appears a veritable doctrine of salvation by faith in the eternal merits of Amitaba. Buddhism has come to the very threshold of Christianity, and scarcely a vestige of the old system is left.

THE IMPORTANCE OF MEDICAL MISSIONS.

[We give the substance of an address by our associate at the annual meeting of the Edinburgh Medical Missionary Society, December 5th, last, in Free Assembly Hall, Edinburgh. The President of the Society, Rev. Principal Cairns, D.D., on introducing Dr. Pierson, "assured him of the hearty affection which the directors and friends of the Society entertained for him, the deep interest they took in the errand on which he had come to Scotland, and the great gratification they felt at his presence with them that day."—J. M. S.]

The amazing importance which Medical Missions are assuming in these days is not, after all, any mystery. The *body* interposes, in a double sense, between the missionary and the soul he seeks to save. It is like a threshold, which must be crossed before we enter even an open door. The wants and woes of the body are even more prominent and pressing than those of the soul. They stand out boldly; the grosser senses take cognizance of them, even when the finer senses, which discern good and evil, not being exercised, become hopelessly dulled and blunted. Many a man who has no sensibility as to his own sin and guilt and lost condition, is keenly alive to his bodily pains and the penalties of violated organic laws. Hence Christ gave heed to the bodily needs and ills of men; He fed the hungry, healed the sick, relieved the suffering, and it was all with an ulterior purpose, and on the way to its accomplishment, namely, the healing of a sin-sick soul. He had, no doubt, the keenest sympathy with even the physical ills of humanity, and He sought to reduce the measure of bodily suffering. But beyond this was a higher, grander service—to give holiness, which is, after all, only *wholeness* to the spiritual nature of men.

It is curious to observe how closely allied are physical and spiritual ills and ailments. In heaven "the inhabitants shall not say 'I am sick,'" for sickness and sin are so inseparable that where no sin is no sickness can be found. Our Lord hints at the kinship between diseases of the body and of the soul when He says, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." St. Ambrose calls the eighth chapter of Matthew "*scriptura miraculosa;*" it follows the great Sermon on the Mount, which was the utterance of words such as never man spake, by a record of works such as never man did, as though to indicate and vindicate Messiah's claim to speak with

authority, original and underived. Surely it is by no accident that, in that one chapter, Matthew groups together four representative cases of disease, viz., leprosy, palsy, fever and demoniacal possession, and, in connection with their healing, quotes Isaiah, "Himself took our infirmities and bare our sicknesses." It is a well-known fact that to the Jew, these and other diseases were *typical* in character. The Hebrew mind regarded leprosy as the walking parable of sin, guilt, and judgment. Palsy was an object lesson on the impotence of the sinner—lost power for good, a crippled will, an inert conscience. Fever stood for the unnatural heat of inflamed passion, lust, carnal desire—with the delirium or virtual insanity by the morbid excitement of evil desire and unholy anger; and one possessed by a demon naturally suggested a soul entirely enslaved and controlled by Satan. Our Lord distinctly declared on one occasion that His exercise of healing power was designed to be *evidential*—a proof of His love, power and authority in a higher sphere: "But that ye may *know that the Son of Man hath power on earth to forgive sin*"—then saith He to the sick of the palsy—"arise, take up thy bed," etc. And what a vindication and illustration that was, of such power, when he cured and healed men of divers diseases and torments! He who could cure leprosy and palsy and fever, and restore the maimed, and exorcise demons—could He not purge the guilt, remove the impotence, subdue the rage of sin, and even give back lost spiritual power, and cast Satan from his throne in the soul!

The resemblance between sin and sickness is a curious study, and suggests almost an analogy. Life is a tripod and stands on three legs—the brain, the heart, the lungs. If death comes by the brain, it is *coma;* if by the heart, *syncope;* if by the lungs, *asphyxia.* How closely spiritual disorders are akin to these! How large a part of sin and alienation from God may be traced to, or manifested in, a disordered *mind*, whose thoughts and conceptions of divine things are beclouded, confused, abnormal, wicked! How much more may be connected with *affections* that are hopelessly astray, love turned into hatred, rebellion displacing obedience, and treason loyalty. And how often does the very power to inspire the atmosphere of holy things, and live thereby, seem gone—prayer is no longer the instinctive utterance of the child crying to a Father in the hour of need!

Oh for some medicine to give clearness to the soul's brain, to strengthen and regulate the action of the spiritual heart, to quicken and energize the respiration of the spiritual lungs, and to give a normal digestion to the food on which all higher life depends for nutrition!

It is very noticeable that Medical Missions have proved the last, and not the least important and valuable, of the keys by which God has unlocked, and is now unlocking, the doors of Hermit nations.

Prominent among the marks of the curse that rests upon heathenism and paganism is this, that the most absurd, pernicious, and even cruel notions obtain as to the nature and consequent treatment of disease. Bodily ailments are held to be the result of malignant spiritual agencies, witchcraft, etc. Hence the medicine man, with his absurd methods of detecting the source of the malign influence, and removing or antidoting it. In Africa the suspected witch must swallow the poison draught. If it operates on the one hand as an emetic, or on the other as a cathartic, it is a sign of innocence or of guilt, as the case may be; and as the medicine man knows that the result of its administration depends on the strength and quantity of the dose, he can dispose of the suspected party as he pleases. There is an amusing story told in a book on the Congo, of a hydraulic press introduced into the country for manufacturing purposes, which the natives suspected of being endowed with supernatural powers, and which they wished to test by the *tangena* draught; but, as it had neither stomach nor bowels, it was difficult to see how either vomiting or purging could be secured, and the test had to be abandoned.

This may amuse. But the whole subject is fraught with painful interest. The sufferings of the people in the Lao's country from the native "physicians" and their methods of treatment, cannot be believed except upon the most reliable testimony. When I heard the first statement from a Medical Missionary of what he had seen himself, I said such facts should be "written in blood and registered in hell." Decoctions of the most repulsive sort, operations the most cruel and torturing, remedies the most absurdly unnatural, all calculated to increase, if not engender disease, abound even among tribes that might be supposed to be comparatively intelligent and civilized. And where there might be no spiritual results to be hoped for, as a mere matter of *humanity* it would be worth while to undertake to introduce a rational and scientific treatment by medicine and surgery, if only to diminish in some measure the *temporal* suffering of poor, deluded human beings.

But, as I have hinted, greater results are attained. God puts scientific medicine into our hands as the key to unlock closed doors to the unevangelized nations. Now, many a man has gone into a hitherto closed village or community by the simple process of vaccination, or by a successful interposition in cases of epidemic diseases, like scarlet fever, measles, etc. We have known a simple operation for the removal of a cataract to open up a whole town to the influence of a Christian surgeon. The fact is now universally known that Korea was unlocked and its hermit seclusion broken by Dr. Allen's successful treatment of wounds received in the civil war of Seoul. The nephew of the reigning monarch, Ming Yong Ik, chanced to be among the wounded. Dr. Allen found the native

"surgeons" trying to staunch the flowing blood by pouring in melted wax. He at once interposed, caught up and tied the arteries and sewed up the wounds, using all the best appliances of bandage and balm and lotion and antiseptic wash, and such was the success of his treatment that the Emperor said we must have such medicine and surgery in our own dominions. Hence came the Royal Hospital, with Dr. Allen at its head, and the introduction not only of rational and scientific medical and surgical practice, but of the Gospel of the Occident within the long closed gates of Korea. Thus, in many instances, God has put Medical Missions into our hands as the potent key to unlock long barred portals opening into the territory of heathenism and paganism.

Dr. Burns Thomson tells an amusing story of one of his earlier encounters with a very pronounced specimen of physical womanhood, who approached him with her red arms akimbo, ready for a muscular demonstration of her disapproval of his house to house visits. He was then but a student, seeking to do good among the destitute, degraded classes of the city population; and this broad-shouldered, deep-chested giantess, flushed with anger at his intrusion upon her premises, seemed to threaten her somewhat frail visitor with annihilation. Looking into her face, he ventured to remark that he thought she looked like one who was scarcely well, and thus evoked a confession that she was suffering from some physical disorder, a torpid liver, etc. He put on an air of confidence, and said he thought he could administer a simple remedy that would relieve her, and by a penny's worth of castor oil purchased both her good will and everlasting gratitude. The young man was wise enough to conclude that if such a simple prescription, from a novice unacquainted with the mysteries of medicine, could open the door to a human heart, a wider familiarity with the healing art might introduce him to many a heart and home among the unsaved heathen. And hence his career as a Medical Missionary.

Upon the matter contained in the Report I have not thought necessary to touch, inasmuch as the Report itself is in all your hands, and, like the mouth of a famous orator of America, Henry Clay, it "speaks for itself." But I may advert, briefly, to the pathetic fact that it is given to Edinburgh, and its Medical Missionary Society, to send Medical Missionaries to Damascus, where Saul the persecutor had the scales fall from his eyes and began to preach the healing Gospel; and to Nazareth, that despised city of Galilee, from which the "Carpenter's Son" went forth to heal human bodies and to cure human souls by His all-powerful touch and word.

We have been reminded that the Jubilee year of this organization is near at hand. Would it not be well to hasten that Jubilee—and without waiting for a twelvemonth or more, enable them to sound the

trumpet of their Jubilee, by delivering them from their present inadequate and narrow quarters, and by giving them enlarged premises and facilities for their noble work? A Society, so blessed of God, the pioneer in such heroic Christian service, should have the noblest support which we can give it, and I affectionately commend it to your sympathy, your prayers, and your alms. May God crown all the labors of this Society with His richest blessing, and make its Missions a benediction to all lands!

THE RAMONA MISSION.

BY REV. PAUL DE SCHWEINITZ, NORTHFIELD, MINN.

In the March issue of THE MISSIONARY REVIEW OF THE WORLD, there appeared an admirable article, by the Rev. Mr. Leonard, on the "Moravian Missions Among the American Indians." The mission activity of the Moravians among the American Indians has extended over a period of 156 years, but up to 1889 all that remained of this grand and untiring work, owing to the disastrous vicissitudes fully explained in the article mentioned above, was one station among the Delawares in Canada (where a powerful revival was experienced in 1887); one station among the Delawares in Kansas (which mission is subject to constant petty persecutions, and is gradually dying out); two stations among the Cherokees in the Indian Territory—in all, four stations, with 381 souls, under the care of the missionaries. But in that year, 1889, a new mission was begun among the so-called "Mission" Indians of Southern California, thus called from the former nominal connection of these tribes with the ancient Romish missions in that country. This mission was christened the "Ramona Mission," because Mrs. Helen Hunt Jackson's "Ramona" was the principal agent in drawing the attention of the country to them.

In the REVIEW for February, 1890, in the article on the "Moravian Mission on the Kuskokwim," the Rev. William H. Weinland was mentioned as one of the pioneer missionaries to the Alaskan Eskimos. He was forced to return to the States on account of ill health, but in June of 1889 he gladly responded to the call of the Executive Board of the Moravian Church to undertake this new mission among the spiritually neglected Indians of Southern California. It should be stated, that all the expenses of this mission are borne by the Woman's National Indian Association, and all that the Moravian Church has done thus far officially has been the supplying of the missionary.

Missionary Weinland first directed his efforts to the Indians on the Coahuila Reservation. (Coahuila: pronounced Cow-ee-ah.) After the degradation of the Alaskan Eskimos, these Indians, living in their well-built adobe houses, seemed to be quite civilized. Here, in the reservation schoolhouse, the Government school-teacher, Mrs. Ticknor, a Presbyterian, had, up to the time of her death, devotedly endeavored to bring the Indians to the knowledge of Christ. It seemed a very favorable point to begin a mission. But when a council was called, to the consternation of the missionary, and the utter surprise of the Indian agent, the Indians utterly refused to allow the missionaries to settle on their reservation. It was subsequently learned, that this sudden hostility on the part of the Indians was due to Romish Catholic influence, which had been and is opposing the new mission wherever possible.

Sadly, therefore, Mr. Weinland turned away and made his headquarters in San Jacinto, San Diego County, resolved to do itinerant missionary work among *all* the "Mission" Indians. These number about 3,000 souls, living in twenty villages, scattered over San Diego and San Bernardino counties. It

soon became apparent that this was impossible, and so he and his wife, up to the present time, have confined their work principally to Saboba and Potraro. At the latter place the spiritual ground had already been broken. The Government school-teacher, Miss Sarah Morris, had, with great devotion, in addition to her regular work, opened a Sunday-school, and has since assisted the missionaries faithfully.

The greatest difficulty has been experienced in securing the right to erect mission buildings. The titles to property are very insecure and uncertain, and the Indians are exceedingly suspicious of all papers, having learned by sad experience that the signing of papers with white men has often resulted disastrously to them. Finally, however, in December, 1889, the necessary land was secured, and, at last accounts, the logs for the missionary home were being hauled.

But in the meantime the missionary was not idle. The three languages used are the native Indian, the English, and especially the Spanish. Preaching as best he could, either directly or by means of an interpreter, he strove to bring home to these Indians the glad tidings of a Redeemer. And wonderfully has the Lord blessed the message of his servant. On October 24, 1889, he was permitted to baptize twenty-seven children and young persons, many of whom had been scholars in Miss Morris' Sunday-school. At subsequent meetings adults began to rise and ask to be brought to Christ. The missionary writes: "We tried to use our utmost discretion in selecting these candidates for baptism, and, as later experiences have proved, the baptism of these persons was the best step which we could possibly have taken at that critical time, for it gave us a hold upon the people, which others (presumably Romish Catholics) were unable to wrest from us, though effort was made in that direction. We at once formed all the young people of suitable age into a class for special catechetical instruction (preparatory to confirmation), and have since been adding a number of older people who desire to join our (Moravian) communion, so that by the coming (April 6, 1890,) Easter Festival we hope to have about thirty communicant members as a working force and nucleus."

Surely this is an age when the Word of the Lord at once enters the hearts of the once stolid heathen. The time of dreary waitings seems to be passing away. No sooner is the message proclaimed than eager hearts accept the glad tidings.

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

BY REV. CHARLES C. STARBUCK, ANDOVER, MASS.

"In the Evangelical (Lutheran) Church of Russia interest in missions had experienced a delightful increase, and a sort of Missionary House for the German colonies of Southern Russia was in course of establishment, when suddenly, by command of the sovereign, the Lutheran pastors were forbidden to hold any further missionary festivals, or to collect or send out money for missions. But what has been the result of this prohibition? This: that in many congregations where hitherto nothing has been done for missions, the people now begin to ask, What then are these missionary festivals that are not to be held? We have never celebrated such a one yet! That thus the indifferent are awakened. Furthermore, that many friends of missions now feel themselves impelled to give yet more than hitherto, and, finally, that the clergy as a body have distinctly declared that missions are a command of the Lord Jesus, which is obligatory for every church and for every Christian, and which no human command can annul. They do, it is true, submit meanwhile to the will of their Czar, but at the same time they urgently petition for a revocation of

the edict, and thereby attest their conviction that missions are an indefeasible duty—something which a few decades back it would have come into none of their minds to set forth."—*Calwer Monatsblätter*, January, 1890.

—The *Journal des Missions Évangéliques* for January, 1890, in its editorial article entitled "French-speaking Protestantism and Missions," remarks:

"If the nineteenth century has been the century of missions, the end of this century might be called *the hour of missions*. Never, in fact, since apostolic times, have the signs of the times so clearly recalled to the Church her duty toward pagan mankind. On the one hand discovery and exploration have opened new ways to every influence; on the other, European commerce and colonization, throwing themselves emulously, in all parts of the world, upon the archipelagoes or the territories lately independent, do not allow Christians to remain alone inactive in this conquest of the heathen world; it is for the Church the hour signified by God to arise, and to take possession of the desolate heritages of the Lord."

The *Journal* refers to their coming into the succession of the English work in the Loyalty Islands. It says nothing of the odious injustice of the French Government in expelling the English missionaries, especially the Rev. Mr. Jones. The German Protestants, subjects of an almost autocratic empire, criticise with courageous freedom the attempts of their Government to push out from its territories missionaries of other nationalities. But to expect French citizens of a *soi disant* republic to show either such impartiality or such courage, would be too much. After all they are Frenchmen still, admirable, peculiarly admirable, Christians in every other particular, but with annoyance and aggressiveness toward men of Teutonic speech, German or English, in their very blood.

—"Observing the attention and interest just now touching all that respects *Africa*, we cannot but see the hand of Providence in the events which have led us to concentrate on this continent the greater part of our efforts, and to occupy, in the whole body of evangelical labors whose object is to subdue it to Christ, several points of especial importance. Livingstone designated the great rivers which traverse this continent as the routes destined, in the mind of God, to introduce into it civilization and Christianity. Is it not a circumstance worthy of remark that among our African mission-fields there are three precisely so placed as to utilize three of these great avenues of access: the Senegal, the Congo, the Zambesi.

"Thanks to God, the work on the Zambesi, after the slow and painful beginnings familiar to all, is now entering on a phase of development very well suited to encourage our faith. The influence acquired by our missionaries over the principal chiefs, the softening effect noticeable in the customs of the Barotsis, the increasing number of pupils in the schools of our two stations of Sefula and Shesheké, and finally the conversion of a young man, first-fruits of the Zambesia Mission, all these first results of the labor of our missionaries give us sufficient assurance that in following the inner drawing which led him to the Zambesi, our brother Coillard did not deceive himself, and that God was reserving to our French-speaking churches a great work in this region.

"Our mission of the Lessuto country" [among the Basutos], "with its 17 stations, its 20 missionaries, its 111 out-stations, its 190 native helpers, its 6,543 communicants, and its 3,332 catechumens, remains as a type of that which our churches can accomplish, in the domain of missions, by the blessing of God. We are profoundly grateful to him for the encouragement which he does not cease to give us by means of this work, in which, however, there is no lack of embarrassments. Drawing inspiration from the great apostle who desired to bring his spiritual children to ripeness of age, and aimed only to render himself superfluous, we have been laboring for some years to endow our churches with a native pastorate which will make it practicable for our missionaries

gradually to withdraw. But this apprenticeship to self-government cannot be accomplished in a day, and our native churches are the more in need of our support and direction as being so impoverished, and as being subject to the Catholic competition, which, profiting by our numerical weakness in upper Lessuto, is making serious efforts to dispute the ground with us."—*J. d. M. E.*

—M. Dieterlen, writing after a series of meetings in Lessuto, adverts amusingly to what is a very thoroughly African, and especially a thoroughly Basuto trait: "Any one could speak who would, and those who would are never rare in this land of religious fluency. Apropos of this, I have heard to-day a very characteristic remark. I said to an old man: 'I am surprised that you have said nothing in all these meetings.' 'That is because M. Matille did not give me a chance,' he answered. 'Therefore I am hungry—I am not satiated.' He had been hearing no end of addresses and sermons. A European would have thought himself over head and ears in them. But no, not having himself spoken, he was hungry—he was not satisfied. That is Lessuto all over, where talking is such an enjoyment that a Basuto said in full religious assembly, 'It is so good to hear one's self talk!'"

—The Protestant churches of French Switzerland, besides their operations in the Transvaal Republic and in the Portuguese possessions adjoining Delagoa Bay, are extending their work into the neighboring independent tribes. We give from their *Bulletin Missionnaire* a somewhat detailed account of the Khassa tribe, since it portrays very well the lights and shadows of the heathen character among these tribes of southeastern Africa, belonging, not to the negroes proper, but to the vast negroid family of the Basitus, whose various and widely diverging tribes occupy most of Africa south of the equator, although limited by the Hottentot family in the extreme south, and crossed here and there by the strange pigmy tribes, and doubtless by others. The best known hitherto of the Basitu tribes have been such as the Zulus, Basutos, Becheranas, but new tribes are all the time opening up to knowledge, belonging to the same wide family. This Khassa country has a considerable population which is interesting in many respects. Among the Gwambas of our mission, it is they who have best maintained their national character and their language. They have not yet accepted the Portuguese flag and have been the allies rather than the subjects of the redoubtable Gungunyane. By virtue of having thus alone maintained their independence, they have a very strong organization, of which we have to take account. The king, the supreme chief of the country, has the right of life and death over his subjects. The soil belongs to him, and no one can dispose of it without his consent. No stranger can settle in the country without having previously obtained the king's permission. But the latter never takes an important decision without having consulted his council, composed of certain ministers who dwell near him, and of provincial governors, who, bearing the official title of "Sons of the Lords," are dispersed throughout the country, where they are, according to the expression of one of them, "the king's eyes." The supreme power is now in the hands of a regent named Mavabaze, during the minority of Shangele, son and heir of Magude. Mavabaze has his villages very near our evangelist Yozefa, while Shangele resides with his mother, Nwashibugroane, a league off, not far from Lake Shoktoiya. The council of ministers has just given him a tutor in the person of his uncle, his mother's brother, who will take the charge of his education. In the same village and in some others near by live those widows of Magude who did not return to their various countries after the king's death.

The Khassas are a hospitable people, and very agreeable in their relations with strangers. The chiefs willingly accord an asylum and protection to

people of the neighboring tribes who take refuge with them when in danger of death. But, on the other hand, the pagan superstitions are still very vigorous among them, and bear all their terrible fruits. Thus the belief in occult influences is uncontested, and the same Mavabaze who, while we were there, saved the lives of refugee Zulus from their pursuers, has lately massacred two of his own subjects who were accused of having cast maleficent lots. The accusation of being devoted to occult practices is a Damocles sword constantly suspended over the head of every member of the tribe, for it is enough to be accused of it by an enemy to insure any one's immediate condemnation to death. Whom does this advantage? First, the sorcerers, for people make haste to consult them as soon as they believe themselves to be under these spells, and next, the king, to whom the cattle of every man put to death for witchcraft escheat. These national customs, so profoundly rooted in the people, will constitute the essential difficulty of the missionary work. On the other hand, I have observed with pleasure that drunkenness is much more rare there than here, and that liquors imported from Europe are generally regarded as a bad thing. A good many drink, it is true, especially women; but we have seen a man and his five wives, after having indulged in intemperate habits for a good while, completely giving over the use of brandy, because they experienced that it did them harm. However, the maize-buyers begin to flood the country with liquor in payment for grain, and we observe with concern that the queen-mother is beginning to drink. Prompt and energetic action might yet stop all this, and preserve to the country its undiminished vitality.

"It is in the midst of this interesting population that our excellent Yozefa has been laboring for several years. Statistics would reckon the result of his labors at zero; but we have only to traverse the country for a few days in his company to be convinced that this estimate is erroneous. He has known how to make himself loved of all, and to render himself acceptable to high and low. He is received with equal joy by the king and by his humblest subject. He is on a footing of good-fellowship with the leaders of the land, who visit him and whose visits he returns. At the moment when we arrived at Antioka with him, he had been absent about two months, and we could judge of the joy which all testified at his return. And yet, if he is so highly appreciated, it is not that he compromises with their vices. Far from it; he has no sooner engaged in conversation with any person whatever, king, councillor or private person, but he brings it upon religious subjects; he speaks of the wrong doings of his interlocutors with an admirable courage. I have heard him in particular sharply reprimand the king for his belief in witchcraft, and make a pressing appeal to his conscience, to which the king has had no answer to make. Certain religious notions begin to have some influence everywhere—that of the last judgment, for example. Thus, one day that we were examining the country, we were accosted by three young people, who began to inquire into our business. As Yozefa was speaking to them of my intention of settling among them, the face of one of them all at once lighted up, and he exclaimed: 'Then we shall not be burned; we shall have a missionary!' This idea of the eternal fire pursues Mavabaze also, for during Yozefa's absence he again and again asked the wife of the latter if he should be burned also.

"On arriving home Yozefa has had the joy of being able to show a palpable result of his work. During his absence nine women have been converted at Cossine, a day's journey down the river from Antioka. These, with another woman converted some time ago in the same village, form the first fruits of the harvest of Khassa."

M. Grandjean writes from another region: "Our evangelizing tours would be easy if we had solid ground to walk on, but the sand is very fatiguing. On arriving at a village, we begin by demanding of the chief of the district permission to speak of the things of God. It is generally granted if the people are sober, but very often they have been drinking and will not listen to what we have to say to them. On some Sundays our people have been repulsed from two places before they were allowed to speak. One day, when I was with them, we were received in this manner in a village. I wanted to persist, but the men of the village assumed so menacing an attitude that we had to leave the enclosure. We then stopped under the burning sun, on the other side of the thorn hedge surrounding the village, and began to sing one of our hymns. A

large number of women and of young people came and grouped themselves around us, and the work of God went on, while, inside the village, Satan reigned full master.

"But if we are sometimes ill received, most commonly it is otherwise. Permission obtained, we establish ourselves in the shade of an *oukoukhlou*, a dense evergreen tree, of which there is one in the centre of almost every village. The people gather around us, and we evangelize them as much by our hymns as by our words, for they love much to hear us sing. It is always a critical moment when, after an address, there is a transition to prayer, especially if the one in charge requires them to kneel. They then begin to nudge one another, to make ridiculous remarks; little by little, they are seized with an inextinguishable fit of silly laughter, and it is a chance if they do not literally roll on the ground.

"I have once beheld such a scene of hilarity preceded by a general stampede of all the urchins, who foreboded something mysterious. I have more than once heard an individual exclaim, with a sigh of relief, after prayer, 'Ri séle,' *i.e.*, 'Fair weather again.' It is not after a first nor a second visit to a village that we can expect conversions. We ought to have a more considerable nucleus of Christians than we have here, and to be able to divide them into groups, in such a way as that some villages might have gospel preaching Sunday after Sunday. For the moment our evangelization is still far too sporadic to afford hope of satisfying results. But we hope that the seed is dropping into some hearts, and pray God that he will do by His spirit what we cannot do by our word.

"If one from Switzerland should come to visit our native churches, he would be, I doubt not, not a little surprised to find how far our Christians are from answering the idea entertained in Europe. In some places at home people imagine that the Christian negroes are angels—that they adore their missionaries. But they forget what are the works of the flesh in a young church composed of members that have come out of heathenism and the deepest degradation.

"Our most sincere and faithful Christians have to sustain, in order to persevere in the good way, a daily and desperate strife against the pagan influence of their environment and of their own hearts. Then a great number accept the gospel simply as a doctrine and as a system of outward usages. But, despite the evil which is found in our churches, we are happy to note the powerful action of the gospel, and we can not but admire the love and the patience of God in this work of elevation whose steps of progress are so slow."

—The *Evangelisch-Lutherisches Missions Blatt* for January, 1890, begins with these New Year's thoughts: "*Immanuel; God be with us!* This is our New Year's greeting to our beloved readers. In the midstream of the fleeting ages stands this immovable rock, 'God with us,' as our sure refuge. If He, the source of all goods and gifts, conjoins himself with our poverty, what a fullness of blessing then streams down upon us; his eternity gives to our brief duration of life an eternal worth, his righteousness covers our sin, his strength helps our weakness to stand, his life consumes our death—*Immanuel!* How consoling, at the portal of the new year, is the wealth of meaning in this name for all whose heart is in missions! Indeed, he has appended this name as his signature beneath his Great Commission; for what is the promise, 'Behold, *I am with you* all the days, even unto the end of the world,' except an amplified explication of the name Immanuel? *God with us and our work!* What need we have of this comfort! The longer one works in missions, the greater appears to him the task imposed upon them, and the higher the towering difficulties of this work seem often to rise. Doubtless, in the last decade, in the various missions, a considerable number of heathen has been converted. But this increase is counted by thousands, while the great mass of heathen peoples is yearly increasing by millions. Undoubtedly in this last decade Christian missions have, in the lands of the heathen, made victorious progress, but just in these last years has the reinforced opposition of Mohammedanism in Africa and the united opposition of the heathen in India, risen to withstand them; nay, even Buddhism in Japan and Ceylon appears minded to gather its strength for new conflict. And when, even out of the midst of the elder Christendom, many anxious apprehensions find a voice concerning the decrease of Christian faith and life, this decline cannot fail to lame the missionary activity of the church. Looking at these facts and at ourselves, we have no guarantee of success. Where do we find it? In the name and Amen (Namen und Amen) of *Immanuel.* Is He with us in our work? Then it must succeed. On his banner Victory never fails to perch."

II.—GENERAL MISSIONARY INTELLIGENCE.

Student Volunteer Movement for Foreign Missions.

The time is drawing near when men who are in our colleges and seminaries will be making plans for the summer. Many, perchance, who hope to be in active work in a few years are asking themselves the question, How can I aid the world's evangelization now? Last summer Messrs. Bond and McCall reported as a result of fifty-two meetings, held principally in New York State, $6,000 pledged, and thirteen volunteers secured. Mr. A. N. O'Brien, in the summer of '88, devoted four weeks in visiting colleges, and secured sixty-seven volunteers. The latter gentleman, when asked what he considered requisites for this phase of the work, replied: First, an earnest conviction of the needs of the field; second, a knowledge of what the Scriptures reveal of God's will in regard to the evangelization of the world; third, personal need of humility and the presence of God. What has been accomplished in the instances given is sufficient indication of what may be done in the same line of effort this coming vacation. There are good fields open for the efforts of many who will work in dead earnest, whose hearts the Lord has touched.

Volunteers, who were privileged to attend the Central District Inter-Seminary Missionary Alliance at Chester, Pa., Feb. 27-28, will remember the occasion with gratitude and thanksgiving. About fifty delegates, representing nine theological seminaries from the four States, New York, New Jersey, Pennsylvania and Delaware, were present. The meetings were held in the First Baptist Church, of Chester.

After the address of welcome a paper was read by Mr. A. S. Dechont, of the Reformed Theological Seminary, Lancaster, Pa. His theme was "Scope and Purposes of our Annual Convention." The gentleman took occasion to state his views regarding the pledge used by The Student Volunteer Movement. He not only took exception to the method of its use, but expressed the opinion that he could find no sufficient reason for its existence. *En passant*, Mr. Dechont is not a volunteer. The spirited discussion which followed the reading of this paper showed a division of opinion among the delegates on the pledge question. Before adjournment, the house called on Mr. Robert P. Wilder, of Union Theological Seminary, to express his opinion on the subject of the pledge. This gentleman gave convincing proof for its *raison d'etre*. In his line of argument he began with an appeal to the individual, urging that men ought to take a stand during the college course, or early in the seminary course, in order that adequate preparation be made for effective work in the foreign fields. "The pledge," Mr. Wilbur said, "indicated that a decision had been made, and it showed to one's fellow-men that the man had taken a definite stand; secondly, in working for recruits, a pledged man can say, Come, whereas a non-pledged man can only say, Go." He then gave a brief account of the marvellous missionary interest awakened in the universities in England and in Scotland in 1885, and stated how that movement had not been conserved, for the reason that men had not committed themselves to writing, and without names it had been impossible to follow up and utilize the interest already awakened. "The very existence of 'The Student Volunteer Movement,'" continued the speaker, "is due to the pledge which has been the bond binding us together, and without it there could have been no movement."

The Rev. H. Grattan Guinness, F. R. S., of London, Eng., who established and is at the head of Harley House, the most successful missionary training school in the world, held on Friday morning a question drawer.

Questions answered covered a wide range of inquiry. Many of them concerned Africa, in which field Mr. Guinness has especial interest. To the question, Is there any greater need in Africa than in Mexico for missionary effort? he replied, "There is a glimmer of light in Mexico; in the heart of Africa there is absolute darkness." "Can a minister who has not a good excuse for staying at home, ask another to go?" queried some one, and the reply was a most emphatic "No." Space does not admit of a full statement of the significance of the Second Probation theory in its bearing on foreign missions, but a few sentences will show the drift of the speaker's views: "I am not prepared to say that the Divine Spirit may not work without human instrumentality. In Oriental countries, missionaries have found men so near 'the Kingdom of God,' that the Gospel message has found almost immediate response. But, as a matter of fact, we find sin almost as universal as conscience."

The most notable address of the conference was delivered on Friday afternoon by Mr. Robert P. Wilder, and was entitled "Missionary Enthusiasm, How Obtained and Preserved." A request has already been made that this address be printed and put in the hands of every volunteer. Mr. Wilder spoke in his usual earnest, persuasive and convincing way. His appeal was personal, and moved the men present—more that that, he gave tone to much that was said afterwards. The discussion which immediately followed this address clearly indicated that men had been stirred. No word of adverse criticism was offered, but the remarks made conveyed appreciation of the address and gratitude for the personal influence of the speaker.

A marked feature of this conference was its true devotional character. In almost all of the discussions there was a noticeable absence of the polemical spirit. The meeting for volunteers will be remembered by many for all time. Several present were about to depart for foreign lands, and the prayers offered from that little circle were most deeply heart-felt. In things spiritual we cannot estimate results as in matters temporal. We hardly dare even to gauge influences, for "eye hath not seen nor ear heard." We know by the working of the Holy Spirit that there is much good in the secret of His presence which He alone sees. Two men decided to go into the foreign field the last day of the conference. The testimonies which were made at the final meeting were brief, direct and honest, and they manifested a desire and a determination on the part of many to live in the future lives nearer to the Master.

MAX WOOD MOORHEAD.

Notes on Africa, by our Correspondent, Rev. James Johnston, England.

—**The English Wesleyans and the Indian Missionaries.** The Wesleyan Foreign Missions Committee met recently to re-open the question of Dr. Lunn's charges against their representatives in India. The Rev. H. P. Hughes, editor of the *Methodist Times*, expressed by letter his regret that so much personal bitterness had been shown in the controversy and of his unsuccessful endeavors to pacify the Indian brethren. To effect an amicable settlement, he recommended the appointment of an impartial body of commissioners, the publicity of the inquiry, and the limitation of the discussion to the points originally raised in his paper. The committee decided to request the attendance of a deputation in April next from the Indian field, and also Dr. Lunn and Mr. Hughes, to confer upon the question in council with their own members. The entire Methodist fraternity, many of whom are weary of the strife, earnestly anticipate a satisfactory settlement of a dispute which has had no little disturbing influence on Wes-

leyan Methodism at home and abroad. Meanwhile two of the foremost Indian Wesleyan missionaries, Professor Patterson, of the Madras Christian College, and Professor Findlay, of the Negapatam College, have sailed for England to represent their fellow workers.

—**Current Literature and Education in India.** A recent Calcutta telegram states that the movement to establish societies to diffuse cheap and useful literature throughout India, which was commenced in Calcutta last January, has spread to Madras. A large representative meeting was held in Madras in February, which the Rev. James Johnston (a namesake of the writer and gifted contributor to the MISSIONARY REVIEW OF THE WORLD) addressed at length. He has gone to India to advocate this enterprise. He referred to the advantages resulting from the circulation of healthy knowledge in English and vernacular works, and urged the Government to give aid to the undertaking. It was resolved by the audience to form a society to promote the object desired. A strong committee, including several leading citizens, was appointed.

—From the last report of the Director of Public Instruction in Bengal, discouraging intelligence is given of the literary spirit in that vast Presidency. He expresses the opinion that English education has little impressed the Bengali, having chiefly stimulated the production of Keys, and other helps to students. "Philosophy," he adds, "keeps in the old groove, and medicine seems trying to return to it. One looks in vain for a Bengali Newton, or a Bengali Faraday."

Fiction and poetry both flourish in Bengal, and works in each have largely increased. Some doubt is expressed whether the substance or form of Indian fiction has been improved by the English occupation of the country. A great change, it is remarked, has come over native writers in Bengal. The younger generation of writers of fiction is permeated with the idea that a happy state of things is passing away under the influence of Western civilization. The leading work of the year is based on this idea. It describes the fate of a family, the young men of which begin to doubt the wisdom of the head and to think for themselves; disputes and divisions follow; they lose their good name; and finally, by an awful fate, the family dies out altogether.

—The Church Missionary Society is currently engaged in reviewing the claims of higher education in India, and earnestly solicits funds to be devoted to this cause. It is observed that the spread of infidelity among the educated Hindus is alarming. The admirable educational training, by which they are almost inevitably deprived of belief in the gods of their forefathers, exposes them to the charms of a false science, and to skeptical assaults. To cope with this emergency, it is proposed to disseminate literature saturated with the power of Gospel revelation, and the institution of a staff of teachers who will expound scriptual doctrine in the high schools and colleges in every part of India. Touching this question, it has been noted that the Church Missionary Society which, some years back, abandoned its Calcutta school, has latterly made overtures to the Presbyterians with a view to co-operating with them in this department. It is not long since a venerable Indian missionary told a freshly arrived worker that he himself in his youth was vehemently opposed to education by missionaries, whereas he was now as enthusiastic in its support, although not set apart to it. Says an Indian missionary: "Educational work demands more real self-denial, courage and patience than almost any other kind of missionary enterprise. It is the educational missionaries who have literally to bear the heat and burden of the day in India, and it is very much to be regretted that the Church which sends them out to the work, and in whose

service they are spending their strength, should show them so little sympathy."

—**Lake Tanganyika Missions.** Through the courtesy of the French Livingstonian traveler, Captain Trivier, who has crossed Africa from Loango to Quillimane without an escort, the London Missionary Society has received news of its missionaries at the south end of Tanganyika and Fwambo down to Sept. 24. The Rev. D. P. Jones and Mr. Hemans write from Fwambo, and Messrs. A. J. Swann, A. Carson and Dr. Mather from the Niumkorlo station. In the summer of 1889 the outlook was so perplexing that it was difficult to resolve whether the Mission could be retained or its agents have to withdraw. When the August letter was penned, the situation was more cheering. "There seems," it says, "to be no reason now for anxiety on our account; we are all in capital health and spirits, and in no real danger at present. We have all the necessaries of life, and every prospect of doing substantial work at our new station (Niumkorlo)." The return of the Arab, Katunda, who destroyed many natives at Lieudwe, at the time of the building of the *Good News* (steamer) some years ago, was under altered circumstances, a guarantee of brighter days. He admitted that the Lake Nyassa conflicts were ruining him, and hence he desired peace. His Arab companions he believed were anxious for terms, and he begged one of the missionaries to go with him to Nyassa to negotiate an agreement. The missionaries despaired receiving supplies for a time from Zanzibar, though the African Lakes Company anticipated that on the completion of their new vessel (*Nyassa*), five months hence, they would be able to dispatch relief to the missionaries. Mr. Swann in the meantime had procured a little more cloth from Mohammed - tin - Khalfan, at Ujiji, which prepared them either for staying over another season, or making a journey to Karonga, if compelled. This friendly Arab has assured them of his continued protection, and affirms that Tippoo Tib had requested him to defend the Mission, even if fighting were inevitable.

My friend, Captain Hore, of the Tanganyika Mission, who leaves England for Australia in April, in the interest of the London Missionary Society, purposes returning to Great Britain early in 1891, via San Francisco and New York. While in the United States, he desires, if practicable, to address audiences on Central African Missions. The writer will give every assistance and information to churches and societies wishing to have the privilege of listening to this noble pioneer and effective advocate of missions to every color and clime.

—**The Uganda Missions.** The latest native letters, received at Zanzibar from the Victoria Nyanza, report that Mwanga, aided by the Europeans, has regained the throne of Uganda. There was severe fighting, in which King Kalema and his Arab allies were defeated, very few Arabs surviving the massacre which followed. During the fight a dhow on the lake, conveying a number of leading Arabs and a quantity of ammunition, was blown up and all on board killed. Uganda is now in the hands of Mwanga and the Europeans. If Mwanga's professed zeal for Christianity is sincere he might, as the re-instated monarch of the finest of Central African aboriginal races, assist in the suppression of slavery and promote the advance of civilization south and west across vast areas which Mr. Stanley well describes in the title of his new work, "The Darkest Africa." The East Central African party belonging to the Church Missionary Society, headed by Mr. Douglas Hooper, and consisting of three Cambridge graduates, viz., Mr. G. L. Pilkington, Mr. G. K. Baskerville, and Mr. J. D. M. Cotter, sailed in February for the East African coast.

—**West African Missions.** The heart of the veteran Crowther would be gladdened by the embarkation in the *Lagos* (s.s.) Feb. 15, at Liverpool, of the iron church which is to replace an old wooden one at Bonny, which had become unsafe for worship. This new edifice which, like its predecessor, will be named St. Clement's, is intended mainly for the use of the English-speaking merchants and their workpeople in the Bonny River. The total cost of the building, including freight, is £430. Among the missionary heroes of the 19th century the colored Bishop of Sierra Leone and the Lower Niger will fill a shining place.

—**Bishop Smythies and Slavery at Zanzibar.** Grief, and grief only, must be felt by the admirers of chivalrous devotion in the mission fields on learning that Bishop Smythies, of the Universities' Mission, sailed from Zanzibar Feb. 26 for Aden, *en route* for Britain. The intrepid Bishop has been seized with persistent fever, and it is feared he may not be able to return for some time, if at all, to this trying sphere of missionary operations. With his accustomed straightforwardness the Bishop's latest epistle deals with the farce of the late Sultan's proclamation, granting liberty to slaves and slave-born according to defined stipulations. On this he says:

"Last year we were rejoiced to hear that a great advance was to be made towards the abolition of slavery in Zanzibar dominions. Proclamations were to be issued that all slaves imported after November 1 of last year were to be free, and that all children born within the Sultan's dominions after January 1 of this year would be born free. The first proclamation was issued, but only remained posted up in Zanzibar a very short time. The second proclamation has not been issued at all. Practically no action has been taken upon either, and we have every reason to fear, to our bitter disappointment, that these promises are entirely illusory, and are likely to remain a dead letter, in spite of urgent representations on the part of the English Government and its representatives in Zanzibar."

If the good impressions which the new Sultan of Zanzibar has made by releasing untried prisoners and taking counsel in matters of importance be continued, it will inspire hope that the humane edicts will be promulgated. It is matter for rejoicing that her Majesty's Consul General is Colonel Euan-Smith, and Sir John Kirk the Sultan's Envoy at the Congress now in session at Brussels.

Africa.—Kaffraria. Letters have been received by the Foreign Mission Secretary from the Rev. Alexander Welsh, Emgwali, stating that a remarkable work of grace has appeared among the people at that station. The people trace the awakening to the week of prayer observed in February.

Under date Sept. 27, Mr. Welsh writes: "I have much pleasure in informing you that over 100 persons have been admitted to the candidates' class here within the last three months on profession of conversion to God. The great majority of these are young men and young women. For several years we have labored, and looked for the conversion of the young people in the district, and now God has granted us a reaping time, and the joy that accompanies it. Special meetings have been held in the church and the girls' school, as well as at all the villages throughout the district. It has been very pleasing to see the hearty interest that many of the people have taken in these meetings." Under date of Oct. 4, he says: "I have again the pleasure of informing you that several more individuals were admitted to the candidates' class this week. Not only is there a large number of young people among the converts, but there are several elderly people, who seemed to be hardened against the gospel; they also have been arrested, and brought to the feet of Jesus." And on the 11th: "I have again the pleasure of informing you that ten individuals were admitted to the candidates' class this week, on professing conversion. There are about 150 in the class now."

—We are always gratified by the public recognition of woman's ability, and the following, in regard to a medical woman and a former missionary, is especially appreciated:

Miss Jane Waterston, M. D., a Scotch lady, has had quite an experience. The daughter of a prominent citizen,

in disregard of the opinions then prevalent among persons of the social rank of her family, and against the wishes of friends, devoted herself to missionary work. She went to the Lovedale Institution in South Africa, and conducted the girls' department with great success. Desiring to be a physician, she returned home, and passed the preliminary examinations. Scottish universities were then closed against lady physicians, but in London she received her degree, and went to Brussels, and passed "*avec grande*" *distinction*. She immediately offered herself to the Livingstonia Mission, and did medical and educational work on the shores of Lake Nyassa. Her health giving out, she returned to Lovedale and engaged in private medical practice, but her work so increased she removed to a wider field in Cape Town.

—The *Cape Town News* of Sept. 14, reporting the ceremonial of conferring degrees by the University, the Vice-Chancellor presiding, said : "Dr. Jane E. Waterston, Doctor of Medicine in the University of Brussels, allow me to say that your long services to the cause of education, especially in the education of native girls at Lovedale, in connection with my department, and your services as medical officer of the Free Church Mission at Lake Nyassa, have fully entitled you to any privilege this University can bestow." While Miss Waterston is devoted to her practice, yet she has never lost her interest in the missionary work.

J. T. Gracey, D.D.

China.—The readers of the Review will be interested in knowing of the General Missionary Conference which is to be held in Shanghai, China, in May, 1890. The sessions of the conference commence on the 7th of May, and continue for ten successive days. All friends of missions should bear this meeting of the Christian workers in this large empire in mind, and make it a subject of special prayer, that the Spirit of the Lord may rest upon the assembly and guide and bless all their deliberations.

There has been no previous time in the history of missions in China when such a conference could be held so opportunely. There is a wide and general preparedness for conference on great and important interests connected with the progress of the Redeemer's Kingdom among this people. There is a large amount of experience in the methods and plans and purposes of mission work which should be presented for consideration and tabulated and utilized. The preparation of papers in which the review of the work already done will be presented, and the survey of the work yet to be performed will be sketched, is committed to a large number of capable hands, and will be efficiently done.

The programme of subjects, as will be seen from the following summary of them, covers the whole field of Christian work in all its departments and ramifications. The first day will be occupied with the sermon and the organization of the conference. The second day will be given to the *Bible work* as connected with the perfecting the translations of the Scriptures, and their sale and circulation. On the third day will be considered the qualifications and preparations of missionaries and the methods and means of reaching the people. The fourth day will be given to the consideration of women's work in its several methods of schools, visitation from house to house, and the training of Bible women. On the fifth day the conference will consider the plans and results of medical missionary work, and of institutions for the blind, deaf and dumb, and of refuges for the opium victims. On the sixth, the method of instructing inquirers; fellowship and methods of discipline of members; cultivating piety and aggressive work on the part of native Christians ; self-support of churches and voluntary efforts for the salvation of their fellow men. The seventh day will be given

to the consideration of educational institutions, and raising up trained and educated native workers and assistants in all departments of Christian work. On the eighth day literature will engage the attention of the members connected with the preparation of school and text books, scientific terminology, Christian literature, Christian newspapers and current Chinese literature. The ninth day will be given to the important subject of comity in Mission work, and its relation to the Chinese government. The tenth and last day will be fully occupied in hearing the statistics of the work for the thirteen years since the last conference, and the openings and facilities for work among aboriginal tribes and border lands.

The request of the Committee of Arrangements will be favorably considered and acted upon by all who read these lines: "The Committee invite all who are interested in the progress of Christianity in China to engage in frequent and earnest prayer that this gathering of Christian workers, coming together in the name of the Master and seeking His benediction, may receive rich spiritual blessings and give an impulse that will be wide and lasting to every form of Christian effort in this mighty Empire." A. P. HAPPER.

England.—Foreign Missionary Incomes. The incessant fire of criticism to which foreign missions have been subjected of late has not lessened their revenues. In the new edition of the Directory of the Metropolitan Charities of London, Mr. Howe estimates the annual income for 1889 of the 23 foreign missions established in London, at £982,334, besides £207,482, the probable return of 13 "Home and Foreign" missions. This indicates an increase of £139,227 over the revenue of 1888. On the other hand, the receipts of the 54 exclusively home missions have fallen from £649,851 to £617,361. With so gratifying a report in reference to the "sinews of war," it is not surprising that the secretaries of the principal missionary societies in London announce that their respective Boards have unanimously determined to maintain, with slight modification, existing methods of finance, government, and general policy.—*Our Correspondent.*

A Notable Testimony to a Missionary.

[The following address was presented to Rev. Mr. Anderson on the completion of the *fiftieth* year of his service as a missionary. He is still full of missionary fire and fervor, and longs to be young, to give another life to the service.—A. T. P.]

DEAR MR. ANDERSON—Fifty years having elapsed since you first left this country for work in the Mission field, the Foreign Mission Board desire to congratulate you, and to express our thankfulness to God that you have been spared to labor so many years. We recall with no ordinary interest and satisfaction the work that you have been privileged to do, first in Jamaica, and then in Calabar, not only with your living voice, but also with your pen. You can look back upon the time when the darkness was unbroken in Calabar, and the people were sunk in idolatry and its abominations. You now see the people enlightened, education advancing, and many gathered into the fellowship of the church; and you have the unspeakable happiness of being able to say that your labors have been owned of God as one of the agencies in bringing about the blessed change. We recall also how much you have done on the occasion of your visits to the homeland in the way of keeping alive the interest of the Church in the Calabar Mission field, and calling forth the gifts and prayers of the people on its behalf.

We rejoice that, even after so long and trying a service, you are still favored with a remarkable measure of health and strength, and we earnestly trust that, though no longer laboring in the field itself, you may be spared for a season to plead the claims of the people among whom you have lived so long, and who are so dear to

you by many tender ties, so that you may have the satisfaction of knowing that you are still working on their behalf, and securing for them a still larger share of the sympathy and aid of the Church. We trust that your mantle may fall on the younger men who are now in the field, and that you may be cheered during your declining years by tidings reaching you from time to time of multitudes of the dark children of Africa being brought to a knowledge of the truth, and of those already gathered into the Church devoting themselves to the service of the Master, and seeking still further to extend the Gospel among their benighted fellow countrymen.

In name of the Foreign Mission Board.

DUNCAN MCLAREN, Chairman.
JAMES BUCHANAN, Secretary.

France. — The McAll Mission. This mission to the working people of Paris and of France, which has been continually enlarging its field ever since it was founded by Mr. McAll among the Communists of Belleville immediately after the suppression of the Commune, has proved by its flexibility and its wonderful power of fitting means to ends, to be admirably adapted to meet that reaction toward religious belief which is at present so marked a feature in French thought. While even the secular press is noticing the decline in materialism and skepticism, the new interest in religion —*any* religion, be it Buddhism, or Islamism, or Christianity—which is felt in intelligent and intellectual circles, we find those stations of the McAll Mission which are in the centre of Paris crowded by a different class of people from those who first attended these meetings, and who still frequent the halls in the *faubourgs*. In the Latin quarter a good number of students attend the meetings, and in the large Salle New York on the Rue Rivoli, a hall entirely supported in all its varied activities by the ladies of the New York McAll Auxiliary, the *daily* meetings are attended by well-dressed, intelligent men and women, the greater number being young men. This is a remarkable sign of the times, and one that cannot be over-estimated. At Marseilles, at Lyons, and in other cities, the same interest is found. In one of the suburbs of Lyons, for example, is a Fraternal Society of 130 young men, who meet weekly in the McAll station for instruction in Christian doctrine and practice.

The adaptability of the McAll Mission to meet every need as it presents itself, is one of the most striking features of this unique work.

United States.—In the REVIEW for February reference is made by Dr. Ellinwood to the Moravian mission work among the Buddhists of Thibet. Although the mission is now 34 years old, only 42 souls are in charge of the missionaries. The principal work must here consist in distributing the Scriptures and tracts, and these are now being studied by the Lamas themselves in their monasteries. The Lord must eventually bless this work.

The Moravians also have charge of a hospital there, in which large numbers of patients are treated. Their main hope lay, however, in their schools, because many were willing to come in order to learn English. But these met with great opposition, and the work was exceedingly discouraging. Suddenly a change has taken place, and it seems as if the means were at hand to at last bring the Gospel more directly to the people. The hand of the Lord certainly seems to be in this move on the part of the rulers of the people. We append the latest news from this station as contained in the last letter from Missionary Karl Marx, under date of Nov. 1, 1889, printed in substance in *The Moravian* of Jan. 15, 1890:

"The latest intelligence from Leh in the Himalaya Mission is of an encouraging nature. The ruler of the Province of Ladak, called the Vizier, has lately discovered, to his chagrin, that the inhabitants of the district in which

Leh is situated are much behind those of other districts in education. In order to remedy this defect he promulgated a decree that from every family in Leh and the neighborhood, where there is more than one child, at least *one* child must be sent to school, and being satisfied that the Moravian Mission School is the best in the town, he decided upon having them sent there. When this decree was first published all sorts of rumors circulated among the people. Some parents thought it was a plan to kidnap their children, that they might be sent to England, and there compelled to become Christians; others suggested that the latent object was to train them for porters, to cross the mountains and carry packages from one part of country to another, or at least, some surreptitious plan by which they might be induced to become Christians. In consequence of these rumors the decree of the Vizier was, at first, silently ignored, or disobeyed; but as the missionaries visited the people and explained matters to them, this feeling of suspicion gradually wore away, and when the ruler sent out policemen to look up the children, they began to attend, so that by last accounts they had a very large number of day scholars at that station. The routine of instruction embraces the Thibetan, Urdu, and English languages, and a portion of the time each day is devoted to religious and Biblical lessons. The missionaries have wisely left attendance at the religious instruction optional. At first many absented themselves during this hour, but gradually the number who attend increases. By last accounts there are sixty present daily. Truly our brethren and sisters in the Home Churches should bear this mark on their hearts before the Lord beseeching Him to open the hearts of this stolid people to receive the Word of the Gospel, that it may prove itself the power of God unto the salvation of many souls there." —(*Rev.*) *Paul de Schweinitz.*

III.—MISSIONARY CORRESPONDENCE FROM ALL PARTS OF THE WORLD-FIELD.

China.

THE WORSHIP OF HEAVEN BY THE EMPEROR.

[Though long, this descriptive letter from our correspondent, Dr. Happer, will be read with interest.—EDS.]

Canton, Dec. 21, 1889.

DEAR EDITORS:—This date, designated the winter solstice, is noticed in some way in all lands. It is the shortest day of the year. It marks the time when the sun, having reached the farthest point in its southern declination, begins to return towards the north. But in no nation has this natural phenomenon such a significance, and so important an observance, as in China. It is the time of one of the most imposing religious services in the world. It is the day on which the Emperor of China, as the high priest of the people, worships heaven as the patron god of China. This observance of the day is connected with the state religion of China, which is a system of nature worship, or a worship of the objects of nature as the source of the blessings which men derive from them. Heaven, as the greatest object in the world of matter, is regarded with the highest reverence, and as the object from which a great portion of the blessings of life comes, heaven is the object of special worship.

This day, being selected as the time for special worship by the Emperor, is connected with the system of natural philosophy which is believed among this people. It is held by them that there is a male and female principle in nature, by which all natural things are produced and influenced. Heaven is regarded as the head representative of the male principle, while earth is regarded as the head of the female principle. From heaven all productive influences proceed, as heat, fruitful showers and favoring breezes. The annual *going forth* of these influences is coincident with the commencement of the return of the sun from its southern declination, at the time of the winter solstice, on the 21st of our December. This being, according to their system of nature, *the commencement* of the going forth of the *power of production* of the male principle in nature, of which heaven is the head, this day is chosen for the time of the special worship of heaven by the Emperor of China. It is appointed as an observance of the state religion of China; all the ceremonies, offerings, worship, prayers, hymns and sacrifices connected with it are prescribed in a ritual which forms a part of the statutes of the Empire.

The worship is performed at the altar erected by the Government for this special worship. It is situated in a park, which is located in the southeastern part of the city of Peking, and which comprises some 500 acres of ground. The altar is made of marble. This park is surrounded by a brick wall, and it is divided into three divisions by brick walls running north and south. The southern part of the eastern division is the site of the altar at which the worship is offered at the winter solstice. In the northern part of this eastern division was built the imposing building which was burnt by lightning in September, 1889, at which prayer is offered in the spring for a fruitful season.

The altar is a structure of a peculiar character. There is, so far as I know, no other one like it. It is circular in shape, and consists of three successive platforms, the higher one placed on the lower one. The first platform is 210 feet in diameter, and is nine feet above the

ground. The second one, placed on the top of the lowest one, is 150 feet in diameter, and the third platform, erected on the second one—nine feet higher than the second one—is 80 feet in diameter and 27 feet above the ground. Each platform is surrounded by a marble open work railing, except where the stairways are placed. Of these there are four, one from each point of the compass, and they continue in three successive flights of steps to the top of the altar. The altar is enclosed by two concentric railings of open marble work, each railing having four gateways opposite the steps, which are for the ascent of the altar to its successive platforms.

To the south of the altar there is a furnace large enough for the whole carcass of an ox to be placed on the wood to be consumed as a burnt offering at the hour of worship. On the outside of the railings are high poles on which lanterns are suspended. The time for the worship is at four o'clock in the morning. The Emperor goes to the park on the day before. He is drawn in a carriage from the entrance to his palace by an elephant. On his arrival at the place he makes a tour of inspection to all places to see that the preparations for the grand ceremony of the morning are in readiness. Among the places thus inspected are the musicians' lodge, the stables in which the sacrificial animals are kept, the hall in which the sacred tablets are deposited, and the buildings in which all the sacred utensils are deposited. He then goes to the Hall of Fasting, where he spends the time in meditation and fasting till he is called by the master of ceremonies the next morning in time for the worship. The Emperor, when he goes to the park, is attended by a large number of high officials in their official dress, who find accommodation in various buildings in the park till the morning, when they all assemble at the altar and take their respective places among the worshipers.

On the highest platform there are nine tents of blue silk, prepared to receive the tablets which are to be worshiped. The principal one is the Tablet to Heaven, which is made of wood, carved and gilded. It is about two and a half feet high by eight inches wide. On the front face four characters are carved: "Imperial Heaven, Supreme Ruler." There are placed also the tablets of eight of the ancestors of the reigning dynasty, four on one side and four on the other side of the tablet to heaven, according to their rank in the list of ancestors. They are considered in the ritual as the joint and equal receivers of the worship rendered. There are special offerings of silk, meats on trenchers, five kinds of grains, wine, fruits, fish, etc., spread before each tablet. A very special object placed before the tablet of heaven is a *round azure gem*, which, by its color and shape, is to represent the object of worship. On the second platform are placed the secondary objects of worship. On the east side are placed the tablets of the sun, stars and planets; on the west side of the altar are tablets of the moon, clouds, rain, thunder and wind, in their respective tents. There is also, on the middle terrace, a tent of yellow silk, which is the imperial robing tent.

In front of the Tablet of Heaven are placed an incense urn, two candelabra, and two vases for flowers; and near the southern side of the altar is placed the table at which the ritual prayer is read.

When the hour of service arrives, the Emperor proceeds from his robing tent, arrayed in robes of sky blue silk, to the place of worship before the tablets on the highest platform. The attendant worshipers are arranged in their respective places, according to their rank, on the middle and lower platforms, and on the adjoining grounds on the southeast and west sides of the altar to the number of nearly two thousand. The sacrificial fire is lighted to burn the whole burnt offering; the grounds are lighted all around by lanterns; incense is burning in many places; the music is playing according to a programme enjoined in the official ritual. At the call of the master of ceremonies, the Emperor takes his place for worship, and bows three successive times before each of the nine tablets, knocking his head three times during each successive kneeling. In this worship he is accompanied by the whole crowd of attendants, at the cry of the master of ceremonies, in their prescribed order. The ritual prayer is read and then burnt, that it may thus be wafted heavenward, and the rolls of silk and other objects are burnt in the numerous cast-iron urns that are scattered about for that purpose. The different parts of service are interspersed with music from the orchestra performing the prescribed pieces.

When the various ceremonies are all performed the Emperor retires to his robing tent, and, after resuming his usual imperial dress, returns first to the hall of fasting, and from thence, in the imperial carriage, to his palace, having, as the high priest of the people and as the heaven-appointed ruler of China, rendered the appointed worship to the chief god of China.

This is one of the most imposing religious ceremonies in the world. It perhaps more nearly resembles the ceremonies at the dedication of the temple by King Solomon than any other with which we are familiar.

A similar worship is paid to earth, as the head of the female principle in nature, at the summer solstice, on the 21st of June, at the altar to earth, in a park on the north of Peking, by the Emperor. When the sun has reached its farthest northern limit and begins to return south, it is supposed that the female principle in nature commences its sway. The work of earth is to produce and ripen the

grains and fruits which are to nourish mankind. Hence, the summer solstice is fixed upon as the time for the worship of earth as the co-ordinate power with heaven.

As some readers may be surprised that I should speak of earth being honored with the same worship as heaven, I will quote some passages from Chinese authors as expressing their views. In the Book of Rites, which is one of the Chinese Classics, it is said, "Therefore the Emperor sacrifices to heaven and earth." A commentator on this passage says, "Heaven has the merit of overshadowing all things: Earth has the merit of containing all things. The *Emperor*, with heaven and earth, is a Trio; *therefore*, the Emperor sacrifices to *heaven* at the round hillock, and to *earth* at the square pool." The "round hillock" and "square pool" are the terms by which the altars to heaven are designated in the ritual.

I quote a passage from the Chinese Classic—the Book of History—to show how the Classics speak of heaven as the patron god of China. At page 418 of the Translation it reads thus: "Great Heaven, having given this Middle Kingdom to the former kings, do you, our present sovereign, employ your virtue, effecting a gentle harmony among the deluded people, leading and urging them on. So also will you please the former *kings* who received the appointment from heaven." Of another Emperor it is said, "Great Heaven having regarded you with its favoring decree, suddenly you obtained all within the four seas, and became sovereign of the Empire," p. 54.

This worship of heaven is a part of nature worship which has come down from remote antiquity. All the objects in nature, as heaven and earth, sun, moon and stars, mountains and seas, hills and rivers, and the powers of nature, as clouds, rain, wind and thunder, the fertility of the soil and of the grains, are *all* numbered amongst the objects of worship. While, therefore, the ceremonies occurring on the 21st of December at Peking are a very imposing worship, yet it is a most sad subject of consideration—that the ruler of this numerous people is giving to a mere *object* of nature that worship and homage which is due to God only. "The Lord made the heavens and all things therein." They are the work of His hands. The blessings which come to mankind through them, which are many and great, really come from God, who created them for this very purpose. It is entirely right and proper to be thankful for the blessings received, but the thanks should be given to the Creator and Preserver of these things which were created and which are continued in existence by Him for the use of man.

What a glorious sight it would be to see the Emperor of this numerous people stand up in his character of ruler and acknowledge the living and true God, the maker of heaven and earth, and all the things that are in them, as the Lord and Ruler of China and all men. For this great result we labor and pray. Will not all readers of this statement pray yet more earnestly that God may hasten it in its time?

Kingdoms wide that sit in darkness,
Grant them, Lord, the glorious light;
And from eastern coast to western,
May the morning chase the night."

Scotland.

LETTER FROM DR. MILLAR.

Edinburgh, Jan. 22, 1890.

DR. A. T. PIERSON:

REV. AND DEAR SIR—I have just concluded a perusal of your article in the January number of THE MISSIONARY REVIEW OF THE WORLD, entitled, "Is there to be a New Departure in Missions." I cordially approve of all the suggestions therein made, especially those bearing on the establishment of a more direct tie between the churches and the missionaries. This emboldens me to submit, for your approval, an idea which I have long entertained, that instead of the churches in Scotland being directed in their missionary operations by one central board in each denomination, there should be a *Mission Board in each Presbytery*, who should see that the churches in each Presbytery are doing their duty towards extending the Gospel both at home and abroad.

I am a United Presbyterian, and was for fifteen years a member of the Foreign Mission Board of the church. The board is composed of one member from each Presbytery, who sits for four years. That member is just beginning to learn the work of the board, when his time expires, and, unless he is chosen *by some other Presbytery*, he ceases to be a member.

Now, were there a Mission Board in every Presbytery, every member of the Presbytery (clerical and lay) would take his share of the work of the board, and could not fail to imbibe a missionary spirit, which he would in turn communicate to the congregation he represents. I have no hesitation in saying that this would lead to a greatly increased interest in missions, and I believe this increased interest would lead to increased contributions in all the congregations. A special hour would be fixed in every monthly meeting of the Presbytery for the missions being taken up, and the churches would submit the work and requirements of the past month.

I believe the Presbyteries of Edinburgh and Glasgow *could easily maintain the whole present foreign missions of the United Presbyterian Church*, and the other Presbyteries would be free to take up other missions, or to raise means to send out additional missionaries.

I write you thus frankly, and have to ask you to think out and mature the idea. If, on considering it, you come to the conclusion

that the suggestion is a sound one, I hope you will elaborate it, and press it on the consideration of the whole church.

We want not *centralization*, but *diffusion*, in the working out of the science of missions.

Yours faithfully,

J. V. WHITE MILLAR.

United States.

WHAT IS IT TO EVANGELIZE A PEOPLE?

Minneapolis, Feb. 22, 1890.

DEAR EDITORS—Allow me to call attention to what *seems* to be a misconception in Rev. J. Hudson Taylor's article, "To Every Creature," which appeared in the February number of the MISSIONARY REVIEW. Mr. Taylor shows how one thousand evangelists, preaching to an average of fifty families a day, could in three years' time reach every creature in China. But to any one who is at all acquainted with the practical work of preaching the gospel in a heathen land, the question at once occurs: "What is meant by '*reaching every creature*'?" Is it to tell over to them, one group after another, the gospel story, regardless of whether they understand it and take it into their minds or not; and when you have finished with one group, pass on to the next, and say that the work is done? This method has been tried in some cases, and if this is all that is meant, it might, perhaps, be admitted that Mr. Taylor's proposition is not quite beyond the bounds of possibility. But is this what our Saviour meant when he commanded us to preach the gospel to every creature? Or did he not rather mean that we should give to men a sufficiently intelligible idea of the way of salvation through Him, to enable them to believe on Him as their Saviour? If this latter be true, as I think no one who reflects for a moment will hesitate to admit, then Mr. Taylor's plan would hardly do.

We must remember that we are preaching to heathen audiences. Most of them have, to put it mildly, a dislike for foreigners. Perhaps not one in a hundred of them, through the interior, has ever seen a foreigner. If their prejudices allow them to listen at all to our message, it is, at the best, with a divided attention. A missionary may be congratulating himself on the close attention of his audience, only to find before he gets through, from some remark or other, that the attention was given to some peculiarity of his personal appearance or of his speech, rather than to the truth that he was uttering. Again, these people have never heard one word of this gospel. In how many cases could you expect, in one hour's time—a longer *average* than Mr. Taylor's plan would allow—to get them to grasp enough of the truth to become believers in Christ? Is not the history of all mission work, especially in its earlier stages, a sufficient answer to this question?

A truer conception, as I think, of what it is to evangelize a people, is presented in the enclosed article from the *Standard* of January 23 (published in Chicago), an article written by one who has been a missionary to the Chinese for nearly forty years.*

I have felt the more impelled to write, because, as I most gladly acknowledge, Mr. Taylor has been honored of God in accomplishing much in the work of the gospel in China. What he writes is widely read and carries great weight. The more reason then to guard against misconception in a matter of so great importance.

In closing, let me say that I greatly enjoy the MISSIONARY REVIEW, which is doing such good service in extending and deepening the interest in the supremely important work of world-wide evangelization.

Sincerely yours,

WM. ASHMORE, JR.

* This article is too long to quote here. It treats the subject with firmness and discrimination. Possibly we may find space for it in a future number.—EDS.

IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D.D.

Missionary Comity.*

BY BISHOP J. M. THOBURN, D.D., BOMBAY, INDIA.

That it is desirable to maintain friendly and fraternal relations among missionaries of all churches and societies, will be conceded by every one. That unfortunate differences sometimes arise in the mission field, will also have to be conceded, and if anything can be done to lessen these differences, and to promote fraternal good feeling, and as far as possible, fraternal co-operation, by all means let it be tried. But we must not forget, what most persons who discuss this subject do seem to forget, that the questions involved are by no means new, and that a general line of policy has been followed in all the great mission fields of the world, without, however, securing the era of fraternal harmony which many think possible, if not absolutely necessary to success. At rare intervals a new proposal may have been made, but in the main the discussion is car-

* This article was prepared by request of the Calcutta Missionary Conference, but was not read owing to a postponement of the time appointed. In the meantime, the manuscript had been promised for publication, and mention of the fact having been widely made in the papers and many inquiries having been made about it, the writer has not felt at liberty to withhold it longer from the public. J. M. T.

ried on along the same old lines, and repeated and conspicuous failures only seem to create a renewed cry for a policy which has been found weak from the beginning.

The traditional doctrine which, in outline at least, has been generally accepted on this subject, may be substantially stated as follows: Let each non-Christian country be divided into separate districts, and each society confine its operations to one or more of these, keeping rigidly within the geographical boundary line which encloses its field. This, it is thought, will make collisions impossible, and at the same time secure a division of the great work to be done in such a way as to hasten its accomplishment. In the next place, let a code of inter-missional rules be adopted, and made binding upon all missionaries, forbidding all such lines of action as are unfraternal, and enjoining all such duties as Christian love and courtesy demand. These two propositions cover, substantially, the whole ground, although in detail, a few points might be added to them, but none that would affect the principle involved. Missionary authorities in Europe and America have generally approved both propositions, in theory at least, and both have usually passed unchallenged at the great missionary conferences held both at home and abroad. But in recent years the great mission fields of the world have been rapidly filling up, experience has been teaching many valuable lessons, missionaries have had opportunities for careful and wide observation, and the result is that not a few thoughtful workers in all lands begin to doubt the wisdom of the policy in which so many have put their trust.

The policy of assigning a separate field to each society is perfectly defensible if the object sought is solely that of making a proper division of labor, and at the same time occupying as much territory as possible. In the earlier stages of the work, and in countries of vast extent, like Central Africa at the present day, it is eminently wise for workers to agree upon such divisions where practicable, but the case is different when it is laid down as a fixed principle that missionaries must avoid one another in the interests of peace, and that these messengers of love must not aspire to a better standard of neighborly living than was known in the dim twilight of the far-off era of Abraham and Lot. Many practical objections to such a policy have been brought to light in the progress of the work, some of which may be briefly stated.

1. These boundary lines are very apt to create the difficulty which they are intended to guard against. So far from keeping the missionaries apart, and thus preventing causes of disagreement, the very line itself becomes a fruitful source of contention. At the recent Missionary Conference in London, one brother, with admirable candor, admitted that his mission had suffered more trouble from disputes about boundary lines than from any other question. A boundary line is often a very shifting quantity, and it is nearly impossible to prevent contentions when dealing with vast regions in which there is no actual occupancy, while there is nearly always a strange and not very reasonable eagerness to grasp as wide a territory as possible. It is by no means certain that the good effects which are often claimed for this policy, are at all owing to it. The instances often cited are merely examples of the wisdom and good sense of the parties concerned. They would almost certainly have made the arrangements they did if no such rule had ever been enacted, whereas the advocates of the policy omit to notice that the contentions over which they mourn are too often caused, not by actual injury, but by a trespass upon an imaginary boundary line. For instance, if a brother in China hears that an agent of another society has settled a hundred miles north of him, he will naturally think nothing of it, except to thank God that another missionary has come to China. But if his society has drawn a line two or three hundred miles north and told him that all the territory inclosed by that line is within his jurisdiction, he at once feels that he is an injured man, and protests against the advent of the man, for whose coming he would otherwise have felt thankful.

2. These territorial allotments are unfair to those who come latest to the mission field. We must remember that missionary societies are constantly multiplying, that every few years a new society appears in such a field as India, and that its agents will naturally look around for the most suitable sphere of labor within their reach. It must puzzle them not a little to be told when they reach Bombay, that very little of India is open to them, that all the centres of influence have been occupied and are practically closed against them, and that they must seek some field which thus far has been neglected by their more fortunate brethren, who came earlier upon the scene.

It will be said, no doubt, that they should nevertheless go to some remote district where no missionary is found, but those who proffer this advice would possibly be slow to accept it if they themselves were the parties concerned. A man has a right to work where he can do the most good, where he believes himself to be most needed, and there may be reasons, perfectly clear and satisfactory to him, why he should not go to a vacant place which is pointed out to him by others. The distribution of workers can never be successfully accomplished by mechanical processes. If, for instance, another Alexander Duff were to land in Calcutta, representing a new society, it would be absurd to insist that he must betake himself to some unoccupied district of some remote province, upon which no missionary or missionary society has any claim. A strict and rigid application of this policy would work, not only unfairly, but almost disastrously to any vigorous society which wished to enter the Indian field in strong force.

3 The custom has been for the agents of each society to decide for themselves the extent of the field which they are to occupy. Some of them have made their selection with wisdom, while others have chosen fields which they had no reasonable prospect of fully occupying for years, if not centuries to come. Experience has proved that it is nearly impossible to persuade such men that they are grasping at more than they can possibly reach, and hence we have inequalities of the most singular kind among what are called the separate mission districts of India. In one small province we find seven societies represented, working at no great distance from one another, and, I may add, without any serious collision with one another, while near at hand may be found a district four or five times as large, feebly occupied by one society, and jealously guarded against what are called the encroachments of other missionaries. A very slight study of missionary maps will show how marked these inequalities are, and this evidence ought to convince any candid observer that the policy is a practical failure in its application to India.

4. In its practical application this rule has tended to shut out the gospel from vast regions where it would otherwise have penetrated. It will seem incredible to those in England and America who so earnestly advocate this policy, and yet it is a simple fact with which many of us in India are painfully familiar, that good men often object most strenuously to the advent of missionaries of other societies into regions where they themselves are not able to give the gospel to the people. One case, of many, will illustrate what I mean. A good man proposed to plant a missionary among a tribe of people who were utterly neglected, to whom no one had gone, and to whom no one was proposing to go, but was forbidden by some missionaries who lived at a great distance from the place in question, on the ground that their society had taken up the whole province in which the tribe was included. The enterprise was accordingly given up. The poor people are still living in their darkness, and the men who kept the gospel from them, will, in all probability, be in heaven many years, possibly generations, before any other messenger of the gospel will attempt to reach those precious souls. Let no one say that this is an extreme instance. It is one of many, and beyond all doubt this rule is operating to keep the gospel from millions of people to-day. In fact, it is so impracticable in a country like India, and in the nature of the case must work so directly against the free progress of the gospel, that I do not hesitate to say that a rigid enforcement of the rule would put back the evangelization of India a thousand years.

5. The word "occupy" is used in so flexible a way that it often misrepresents the facts. For instance, a good man, a very good man, once wrote to me that he had occupied a district containing nearly a million of people and hoped I would not enter it. The occupation consisted in sending a native preacher to live in a small town, and preach in its bazars and the surrounding villages. Had there been any plan for extension, or any resources to make extension possible, this might have been called an occupation in part, but many years have since passed without any vigorous attempt being made to occupy the field. A district is not occupied because a missionary station has been established within its borders. Missionaries who have lived in their station for years have been startled to find people living within a few miles of their doors who had never heard the name of Jesus Christ. What, then, shall we say of the million, or perhaps two millions, who live in other parts of the so-called "occupied" district?

I am indebted to my friend Mr. Rouse for a definition of the word "occupy," which, I think, covers the

case. A blockade of a coast is never respected so long as it remains a paper blockade. Unless war vessels are stationed along the coast, no one pays any attention to it. So with a proclamation of missionary occupation. The district must be actually occupied, not merely at one point, or even three or four points, but practically throughout. That is, every man in the district ought to be able to reach a gospel messenger without walking more than ten miles. If there is a place twenty, thirty, or perhaps fifty or sixty miles from the mission station, which does not receive a visit from a gospel messenger more than once a year, it ought to be considered open to any one who can actually give the gospel to the people.

6. This policy annoys and harasses men who love unity and concord, and seek peace and pursue it, and yet who are constantly put in the wrong by accusations of interference with the work of others. A single instance will illustrate this point. Less than ten years ago, an agent of a new society came to India, and wrote to me asking advice about the selection of a field for his mission. He was particular in saying that he wanted a field in which there was no missionary. He was full of the traditional idea of not building upon other men's foundations, and anxious to go where Christ had not been named. I had some correspondence with him, and this wish seemed uppermost in his mind all the time. After a year's delay, he at last fixed upon a district in a remote part of India, containing a million of people, and without any Christian agency of any kind within its borders. He took his family and removed to the field of his choice, but had hardly crossed the border line before he was warned off by a missionary from a distance, who assured him that his society had pre-empted the field in question, and in due time intended to occupy it. The new missionary had his eyes opened, and began to view the policy of non-interference in a new light. All over India instances of this kind can be found. Men who are loving Christians, who love peace and hate discord, who love all Christ's servants and would delight to live in peace with all men, are made to appear transgressors, and the complaints alleged against them are often made by parties who themselves decline to recognize the very rule to which they appeal.

7. This rule ignores the fact that within a given field there may be different races, or castes, or languages, and that one society may not be able, or may not choose, to do all the work to be done. For instance, Santhals and Bengali people may live side by side. One missionary may wish to work for the one people, and another for the other. If the society in occupancy will do all the work well and good: let no one interfere with its agents. But if a tribe or a caste, or a separate people of any kind, are wholly neglected, outside people should certainly be permitted to come to these neglected people with the gospel. This is a practical question at the present time. Some are giving their exclusive attention to the aboriginal tribes, some are working among low caste people, while others avoid the lowest castes altogether; and in the nature of the case, vast multitudes of people in India must be overlooked, if this rule is rigidly enforced, or if it is applied as many missionaries in the country interpret.

8. The rule ignores the freedom of converts. As generally interpreted, it assumes that all natives who become Christians within a given area, shall be assigned to the missionary working within the area in question. It is taken for granted that the converts will do as they are told, but as a matter of fact they are by no means always willing to obey such directions. Any one who has observed the course of events in other countries ought to be wiser than to expect that such a policy could be enforced in a country like India. In ninety-nine cases out of a hundred, sincere converts will wish to follow those who first bring them to Christ, and in ninety-nine cases out of a hundred they will do better under the care of these persons than under any others. It is said, I know, that Mr. Moody sends his converts to all the churches represented in his meetings, but Mr. Moody would not, and certainly could not, send his converts to churches out of sympathy with himself. He could not, for instance, send them to parties who would teach them as their first lesson, that what Mr. Moody considered conversion was a delusion, and yet, if he were a missionary in Inda, and tried to apply his evangelistic policy, he would meet with this very difficulty. Again I must beg to protest that I am not drawing upon my imagination. Less than twenty years ago I knew a Scotch minister, anxious to avoid every appearance of what he incorrectly called sectarianism, to send the names of forty converts of a union meeting to a clergyman in Bengal. Not the slightest notice was taken of the letter, and

I believe that nearly every one of the forty was utterly neglected, and in due time drifted back into carelessness and indifference. A lesson which missionaries in all foreign countries are very slow to learn is, that the humblest converts have rights. It is for them to say what their ecclesiastical affiliations shall be, and if, for instance, they chance to live within the limits of a field in which the missionaries tolerate caste, no low caste convert should be compelled to join such a mission. It was recently said in print, that at this present hour there is a whole village of inquirers in Southern India, willing and anxious to be baptized, but who are denied their right because they chance to live a very short distance beyond a boundary line which was laid down long years ago by parties long since dead. These poor people, for reasons which they have a perfect right to entertain, refused to go to the missionaries to whom they were sent, and hence are kept in nominal heathenism, contrary to the spirit of the New Testament, and contrary to the spirit of Christian justice.

9. This policy interferes with the normal progress of the gospel. We ought to look forward to the time when Christianity will free itself from the narrow limits of the mission house and mission agencies, and begin to advance over the country from heart to heart and from village to village, by a steady process of normal growth. Whenever it becomes a living, indigenous Christianity, it will advance in this way. In some places we see indications of such advance for which we ought to be devoutly thankful. I was told recently that the well-known movement among the Telugus in Southern India is steadily creeping northward. It is becoming more and more a normal outgrowth, and it will advance from heart to heart and from village to village on lines which no human wisdom can either mark out or obliterate. We may as well try to legislate against the advance of white ants as against the advance of a movement which is simply a normal outgrowth of vital Christianity. In western Rohilkhund, on perhaps a smaller scale, a similar advance has been noted. The people have relatives or fellow caste men, and becoming earnest Christians, they speak to these friends of Christ, who in turn becoming interested, wish to be Christians, and in this way Christianity has crossed the Ganges at many points and is moving westward. The missionary, or the native preacher, as the case may be, does not lead, but follows such a movement as this. He is told of inquirers in such and such a place, goes over to them, baptizes them, and organizes them into a church. If India is ever to be a Christian empire, similar movements will be witnessed all over this vast country. But all such movements will ignore the artificial boundary lines which have been laid down by men who could not anticipate the developments of the coming years. I have been much perplexed by some of these movements myself, but some years ago became convinced that the only way open to one who wished to follow where God led, was carefully and conscientiously and tenderly to nourish and cherish every such development of normal Christian growth. Missionaries everywhere should hail every such appearance with joy, and pray that what is the exception may quickly become universal.

10. This policy ignores the special call which the Holy Spirit so often gives to the Christian preacher. Paul and Silas were Spirit-led, and they planted permanent churches where they preached. If India is ever brought to Christ, many successors to these men will yet appear. Could such men work in India as Paul worked? It is constantly said that Paul never built on other men's foundations, but this policy forbids a man to dig for his own foundation. If when Paul reached Philippi he had been met by a deputation of brethren, telling him that they had a monopoly of all the foundation-laying in Greece and Macedonia, and directing him to go elsewhere, he would have instantly replied, "Not for an hour!" It is not probable that India will ever see another Paul, but that she will see hundreds of men of like spirit is certain, and we should open a way for them rather than close it against them.

Let us in the next place glance briefly at the proposed code of intermissional rules. Such a code, if agreed upon with practical unanimity by all the societies interested, would, no doubt, be of value as a guide to young missionaries, and it would also greatly influence public opinion, which in the long run will be found the chief factor in settling points in controversy. But it is nearly certain that any attempt to give such rules the force of laws will end in failure, and probably aggravate the evils which they are intended to prevent. A somewhat elaborate code of this kind was actually adopted in the Panjab about a quarter of a century ago, but it proved a dead

letter, or nearly so, from the first, and at present seems to be unknown. A code of laws cannot be effective without a judiciary to expound them, and an administrative department to enforce them. We have only to fancy a civil code in India, with every plaintiff and every defendant assuming the function of advocate, judge and jury, in order to see how absurd it is to propose a code of laws which can neither be officially interpreted nor enforced. This explains why it is that nearly all attempts in this direction seem to foment discord rather than allay it. How could it be otherwise when both plaintiff and defendant attempt to pass judgment on the case in dispute?

A close and faithful study of human nature will greatly assist us in considering this question. Missionaries are very much like other people, and will continue to be like other people. When any two human beings differ warmly over any question, it is amazing how clearly each one can see his own side of it and how blind he is to the merits of the other side. As a matter of fact, has not the average missionary this infirmity in common with other men? And if so, what possible use is there in laying down a law for him which he will be sure to interpret in the light of his own interests? For instance, a missionary is asked to intervene in a neighbor's quarrel, and allows his feelings to lead him into the dispute. He is reminded of a rule forbidding such meddling, but at once replies, "*This* is a case of gross injustice. I am merely helping the weak," etc. Or, a discarded helper comes to him for service. He accepts him, and when reminded of the rule against such procedure, replies, "Yes, but *this case* does not come under that rule. *This* man is in the right," etc.

It has been suggested that a committee of reference might be appointed, and that all disputed questions might be referred to this body, but this would only be adding to the difficulties of the case. Could such a committee enforce its decisions? And would all missionaries be willing to submit their cases to such a body? Would not a certain class of men always be ready to show special reasons why each one's own particular case should not be sent up to such a committee? In important cases a reference to such a committee might seem fitting enough, but it is extremely probable that many trifling differences would be magnified by such a reference, and in this way a dignified committee would be made to figure in a ridiculous light by being made the frequent recipient of undignified complaints.

If then we are to have no code of rules and no mission boundaries, can nothing at all be done to promote a proper spirit of comity among missionaries? Beyond all doubt something can be done, but not on the old lines.

First of all, there should be a radical change of policy. We should forever discard the notion that missionaries cannot dwell together in love and harmony. Instead of saying, How good and how pleasant it is for brethren to dwell apart in comity, let us boldly and firmly maintain the ground that it is a good and pleasant thing for brethren to dwell and work together in amity. As a matter of fact we all have reason to know that brethren of different societies who live and work side by side have fewer differences than those who live far apart. We ought to be ashamed to proclaim to the world that we cannot work side by side. In October last I saw Christians of the London and the Methodist Episcopal Societies in a common assembly day after day, taking council together, and waiting on God together, and it was impossible to distinguish between them. How much better this than to keep them separated as if they belonged to separate castes! We need not plant our stations in the same towns for the mere sake of exhibiting our fraternal love, but let us no longer shun one another's presence, and thus almost ostentatiously proclaim to the world that we cannot live together.

2. As far as possible both missionaries and converts should co-operate in their common work, especially in meetings for the promotion of their spiritual life. Instead of having a committee of reference for the settlement of disputes, two or more societies might have a joint committee for the promotion of their mutual interests. In former years the London and the Methodist Episcopal missionaries in Kumaon had such a committee, and the plan worked admirably. It is infinitely safer for us to attempt to legislate in the direction of practical amity, than to attempt deliberately to make provision for the demands of future discord.

3. For the correction of unfraternal conduct, and of all conduct which may be hurtful to our common cause, we must depend chiefly on the power of public opinion, with now and then a reference to the home authorities. We may as well assume, once for all, that

offences of some kind will come. It has been so since the beginning, and will no doubt continue so. Some of these will be trival enough, but others will be grevious. In recent years, in India at least, every missionary is a public man. Missionary opinion is a distinct and potent factor in the empire, and when a man is tempted to do a brother a wrong, or to do himself a wrong, nothing will restrain him so much as the recollection that what he does will be made public. Every missionary of moderate experience knows that there is an unwritten code by which the missionary public will judge every case which comes before it, and respect for this code will powerfully restrain those who might otherwise be inconsiderate. As a matter of fact the force of this opinion has been distinctly recognized of late years, and in my opinion it has done much to promote good feeling among missionaries, and to prevent what, under other circumstances, might have been serious, or even disastrous differences.

4. But after all, the question of peace and concord must depend very largely upon the character of individual missionaries. Not long since a missionary was giving me a history of a sad dispute in a local church, in the course of which he said, "If Mr. P—— had not been a Christian gentleman, he could have carried off most of the people and have broken up the church. But he was a gentleman, and refused to interfere in any way, and in time the difficulty was settled." If we must have a code, let it contain but one rule, and let that rule be: Every missionary shall be a Christian gentleman. A Christian gentleman will not offend in any of the following particulars:

(*a*) He will not meddle in a neighbor's dispute. If asked he will act as a peace-maker, but in no other character. He will not even think of trying to profit by such a dispute by assuming charge of one of the parties to it.

(*b*) He will not receive an excommunicated Christian, unless it be after very satisfactory repentance and reformation.

(*c*) He will not enter a field where another missionary is successfully working, and try either to appropriate his harvest, or seize his opportunities. In other words, he will not in any way meddle with another's work.

(*d*) He will not, however indirectly, entice another's helpers by offering them increased pay. If he does this under the pretense of obeying a religious conviction, especially on some non-essential point of doctrine, he is not quite a gentleman, and much less a Christian.

(*e*) *Per contra*, he will not attempt to bind his helpers down to a low salary for life, refusing to give them certificates of character if they wish to leave, and thus virtually making them his bondmen. The Christian gentleman is bound to respect the rights of his native brethren.

(*f*) He will not accept as true every evil story brought to him about his brethren, nor will he lend a sympathetic ear to those who speak disparagingly of other missionaries. The missionary who is willing to listen to such talk will never fail to hear false or distorted stories about his brethren.

(*g*) He will not engage in undignified disputes about trifling matters which are unworthy of his attention.

(*h*) He will not make himself unhappy because others do not work according to his ideas or methods, remembering that each worker standeth or falleth to his own Master.

(*i*.) He will not assume rights or privileges, either of action or judgment, which he does not freely concede to every other worker in the field.

This list might be extended, but it is needless. It only remains to be said that after all precautions have been taken we may expect to find ample opportunities for the exercise of our Christian forbearance. We are not much better than our fathers, or much farther advanced than our brethren in Christian lands. We may expect to see thoughtless brethren transgress at times, and we may expect to see sensitive brethren bring unjust accusations against those who have done them no harm, but in either case it ought not to be a very serious matter for Christian men to bear and forbear, and go on with their work in quietness and love. Life is too short and eternity too near for Christian missionaries, of all living men, to waste their time and destroy their peace by disputes about matters which in nineteen cases out of twenty have no value whatever.

A Word from Syria about the American Bible Society.

The Syria Mission at Beirut appointed Rev. W. W. Eddy to write on their behalf to the Secretaries of the American Bible Society. We are favored with a copy of the letter, sent in accordance with that action. The indebtedness of the Syria Mission to the American Bible Society, acknowledged

in this letter, but illustrates the indebtedness of well nigh every other American foreign mission to this same noble agency. The letter is dated January 2, 1890, at Beirut, Syria, and was read at the meeting of the Board of Managers, March 6th, and at that very session the Board made grants of books and funds amounting to $72,880, including appropriations to the Presbyterian Board of Foreign Missions, for Bible work in the Lodiana Mission; to the American Board, for its Austria Mission; to the Missionary Society of the Methodist Episcopal Church, for its Sweden Mission; to the Bible Society of France; to the Russian Bible Society, and to the Society's agencies in Mexico, Cuba, and the Levant.

The issues from the Bible House during the month of February were 109,179 volumes; issues since April 1st, 1889, 922,493 volumes.

The Syria letter reads as follows:

"Our obligations to your Society are great and constant. It is the arsenal whence we draw the weapons for our spiritual conflict with the hosts of error and superstition on these old battle-fields, memorable in the world's history. You give each warrior for Christ a sword which will not fail him in direst combat. With it we fear not to meet Moslem or nominal Christian armed with weapons forged in Mecca or Rome. Nay, more, you send us winged messengers, which we can let fly over walls which we cannot scale and capture citadels which we cannot enter.

"We have to thank you for the varied forms in which the Arabic Bible is printed, adapted to all circumstances and wants, and for the exactness of its conformity to the original and the purity of its style, so attractive to the Arab taste. When I came to Syria we had only a translation made from the Vulgate, unfaithful to the original and full of grammatical errors. Now we have one to which we can refer when we wish to test the correctness of the revised English version.

"I am writing this in a house separated by a narrow street from the building in which Dr. Eli Smith lived, who labored so long and so successfully in your service, commencing the immortal work of giving to the Arabic-speaking races, in their own tongue, the pure word of God. Dr. Van Dyck, whom God has honored by permitting him to carry forward and complete this work, now stands at the threshold of the fiftieth year of his arrival in this land. His numerous friends here, of all sects, propose to celebrate this jubilee, which occurs on the second of April next, and to offer some appropriate testimonial to him in view of his eminent services to literature and science. The Sultan has signified his regard by presenting one of his highest decorations to honor the occasion. Doubtless Dr. Van Dyck looks with more complacence upon the work done by him for the American Bible Society than upon all his other labors, and certainly it is this work which the King of kings will most honor.

"We have to thank the Society for the interesting and profitable messenger which comes to us from them each month, in the shape of the Society's *Record*.

"We thank the Society that for so many years they gave us the frequent companionship and profitable fellowship of their representative in the Levant, the loved and lamented Dr. I. G. Bliss, to help us forward in our work.

"We can but wish that in some way the bonds which unite the Bible Society and the Syria Mission were closer and more perceptible. We recall with pleasure the visit of Dr. Gilman, and esteemed it most conducive to this end; but such visits ought to be repeated at least once in a decade, or they fail of due influence.

"Surely the Society should be congratulated, as well as thanked, for the magnificent work they are permitted to do in this land of the Bible—in giving to it this past year alone more than twelve million pages of the Arabic Scriptures—that thus they may re-sow these 'holy fields' with the pure seed of the word, where for centuries has flourished Satan's crop of tares unchecked and disastrous.

"We might tell you much to cheer you in your labor of love: how the colporteur who visits the khans on the highways of travel, returning, has told us of groups of wayfarers listening nightly to the reading of the Scriptures, who then carry in their memories to their homes treasures more precious than those laden upon their beasts of burden.

"We might tell you of a Bedawee youth who learned of Christ in a school in this city, and visited lately his tribe in the desert east of Homs, spending some time with them and delighting the people of his tribe by reading to them the stories of the Old Testament and the poetry of the Psalms. Oh! how reluctantly they parted with him, returning to further pursue his studies.

"We might tell you how we hear of homes in this city of Beirut whose inmates dare not admit a missionary within their doors, nor even acknowledge his salutation before others when they meet him in the street, where the Bible is read, yea, prized and believed in as the only truth; but this will suffice.

"Ye who stretch your hands so far, and so full of blessings to your fellow-men, cease not also to stretch your hands upward to God in supplication that he may open more widely the doors for the entrance of the gospel into homes

and hearts in Syria, and that he may give liberty of conscience and of profession of faith to all; that, as through the influence of the many schools in the land, readers are multiplying by thousands from all sects, and as, by the Press, copies of the Scriptures are also multiplying by thousands, so by the influence of the Holy Spirit may be multiplied the numbers of those who believe in the truth to the saving of their souls."

V.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. F. F. ELLINWOOD, D.D.

Buddhism and Christianity in Burmah and Siam.

There are three great religious forces now contending for supremacy in Ceylon, Burmah, and Siam. These are Animism, or Devil Worship, Buddhism, and Christianity. The above named are all known as Buddhist countries. There is no such mingling of religions as in China or Japan, and the type of Buddhism which they present corresponds most nearly to the original teachings of Gautama. The old Atheism is retained. No personal God is recognized, and there is no such thing as a human soul; there is only a succession of thoughts and conscious emotions. Continuity of the ego after death is treated as an illusion; only karma, or character, remains, and that becomes the inheritance of an entirely different being.

Southern Buddhism is a purely ethical system; it regards the Buddha as dead—his conscious existence extinct. He is not a source of strength and help except by his example, his sacred Law, and the Sangha or Monastic Order which he established. There is, therefore, no trust in supernatural powers, and consequently no real prayer; there are only liturgical formularies, or the expressions of aspiration and desire. There is no doctrine of sin in the proper sense; instead of sin there is only an unfortunate entanglement of soul with matter, an inheritance of "consequences" which have come down from former existences. There is throughout the universe a fatal disorder for which nobody in particular is responsible, and gods and men and beasts are simply victims of misfortune. There is, of course, no doctrine of Providence, no conception of a divine Father, no helper in this world, no Saviour for the world to come. Existence is an evil to be gotten rid of. All desire, the purest as well as the lowest, is to be suppressed. The ideal life is that which withdraws from mankind and suppresses all sympathy and shrivels and destroys the noblest impulses of life. Buddha enjoined upon his "mendicants" to "wander apart like a rhinoceros," and to abide in silence "as a broken gong;" thus they should attain Nirvana.

This ancient system has certainly enjoyed fair opportunities in all the countries above named. It was introduced into Ceylon at least two centuries before Christ under the auspices of royal authority. A son and a daughter of the Indian king Ashoka were its first missionaries. It was never crushed out there as in India by an overpowering Brahmanism, nor confronted by elaborate philosophies such as it encountered in China. It was transplanted into Burmah in the fifth century, A. D., and into Siam and Cambodia in the seventh century. It became the state religion in Siam and Burmah. It has for ages dominated all educational ideas, such as they were, and regulated the national customs.

Every youth in Siam is supposed to spend a certain time in a monastery under priestly instruction. Princes have sometimes given years to monastic life, and notably the father of the present king. In Burmah, children of the better class are sent to the monasteries for day-school instruction. In one sense Buddhism impresses itself upon all things, upon customs and the national thought, and even upon the scenery. The architectural curves of the pagodas seem as

much a part of the country as the sweeping fronds of the fan-shaped palm, and the gentle tinkling of the temple bells is mingled with the sighs and moans of the evening breeze.

The enormous wealth which has been expended upon the system in the distant past is indicated by many splendid structures, which, though now in ruins and in some cases overgrown by the forests, surprise the beholder by their extent and elaborateness. The following description, given by Bishop Titcombe, will illustrate the magnificence of some of the pagodas which still remain:

"The Great Shway Dagone Pagoda of Rangoon has a golden spire and jewelled top, which glitters in the sun from every point of the compass. Even the terrace or platform on which the pagoda is built rises over 160 feet from the level roads beneath it, and is 960 feet long by 685 feet wide. The ascent to this platform is by four flights of steps, one opposite the centre of each face. The pagoda itself, built on the centre of this immense terrace or platform, has a ground circumference of 1,335 feet, and rises to a height of 370 feet, which is about that of St. Paul's Cathedral in London. It is gilded from top to bottom, and its golden spire (or htee, as it is called) contains at least $250,000 worth of jewels, with silver bells that are forever tinkling in the breeze. Chapels and shrines, also, of various sizes, are built around this pagoda, on the platform of which thousands of worshipers pace during the days of high festival. Within these, hundreds of images of Gautama may be seen, of all sizes, sitting, standing and reclining, before which are continually burning tapers and candles. This building claims to be, and very probably is, more than two thousand years old; it is enriched by the supposed relics of eight hairs from the head of Gautama, besides the bathing garment, the water-dipper and walking-staff of the three preceding Buddhas."

But how far has Buddhism overcome the spirit worship of these countries?

When first brought into contact with the old pagan superstitions, it no doubt wrought great improvements, though it did not deliver from their bondage. In its earlier history it was kindly and beneficent; even its atheism was better than the worship of malignant spirits. It cultivated kindness toward everything that lives; it mitigated the oppression of woman, stimulated intellectual activity, and taught the equality of mankind as alike capable of enlightenment and honor. It discouraged warfare and encouraged the arts of peace. But as it gave little instruction and no spiritual help, it left the lower masses to their fetichism; and to that they resort to the present day. Five or six years ago the young king of Siam was compelled to rebuke, by public proclamation, certain superstitious customs which were working great public injury. A single example will illustrate the cruelty of some of the usages which widely prevailed in Siam and Laos.

Any disease which leads to delirium or mental aberration is supposed to be the work of malignant spirits who have entered into the patient at the instigation of some enemy living in the neighborhood. A "devil priest" is therefore summoned, who, with some blunt instrument, like the point of an elephant's tusk, prods the unconscious sufferer in different parts of the body until a cry of pain reveals the location of the evil spirit. The next question is, what relative or neighbor has caused the mischief? This is arbitrarily decided by the priest, who pronounces sentence on whom he will. From that moment human hope departs from the poor victim of his accusation. He is driven from his home and possessions, to be thenceforth an outcast. No man is allowed to give him food or shelter, or show him any kindness; he is driven to the jungle, to subsist as best he may, or fall a prey to disease, or to wild beasts. His family share his fate.

That devil worship prevails to an equal extent in Ceylon, is shown by a declaration made by Rev. S. R. Wilkins, at the Missionary Council, in London, in 1888: "It is commonly reported by

those who believe in 'The Light of Asia,' that the people of Ceylon are Buddhists. I say they are not. I do not know much of book Buddhism, but I do know a very great deal of the Buddhism of the people as it is practiced, and I can say this, that of the so-called Buddhists of Ceylon, ninety per cent. are demon worshipers. The creed of Buddha says there is no God to worship, therefore the people turn to demons, as they have done in Ceylon. To-day the so-called Buddhists of Ceylon are demon worshipers, and this is the case, not only with the people, but also with the priests. Two or three months ago I went out distributing tracts, and called at the house of a demon priest. I asked him, 'What is your religion?' 'Buddhism,' he replied. I said, 'Why, you know it is quite contrary to the creed of Buddha for you to practice those demon ceremonies.' 'Yes,' he said, 'I know it is.' 'What about the Buddhist priests,' I asked, 'do they ever preach against demon worship?' 'No,' he said, '*we go to them, too, when they are sick.*'"

There are so many apologists of Buddhism in our time who insist that at least one-third of the human race are under its sway, that it seems necessary to present such clear statements as the above from those who have lived in the East, and have been careful observers of the facts. Rev. Dr. Happer, of Canton, has estimated that the Buddhists of the Chinese Empire, instead of numbering three or four hundred millions, do not exceed seventy-five millions. Rev. Dr. Nevius, of North China, in answer to the question, "What proportion of the people are Buddhists?" replies that there are comparatively few, aside from the monks, who would call themselves by that name, if, indeed, they even knew what was meant by the question. The great mass are nothing at all by self-designation; they have no religion whatever, except as occasion seems to require. When they are in distress they go to a Confucian, or a Buddhist, or a Tauist temple, whichever may be most convenient, or most strongly recommended, just as men try a variety of nostrums for bodily ailments. The most common resort in every-day life is to the god of wealth, or to jugglers, who control the fungshuay, or the influences of good luck. There is no greater sham in our day than the assumption that the masses of the people in a country like China, or Siam, or Ceylon, are in any intelligent sense Buddhists. The system never claimed to be an all-embracing church. It institutes a holy order of monks, and *they* may properly be called Buddhists; they profess that religion, and live by it. There are general rules of life for the laity, but they are under no organization or systematic teaching; they are under no vows, or even enrollment. If we can imagine a Roman Catholic country with no churches, but only monasteries and nunneries, with no systematic instruction, or ordinances and sacraments, not even baptism, we shall have a counterpart to a Buddhist country, in which the people receive more or less general influence from the monks, but are left to follow their own popular superstitions. The proportions of devil worship and serpent worship are probably greater now than in former days, for everywhere modern Buddhism is in a state of decline and decay.

Bishop Bigandet of Burmah declares that: "Ignorance prevails to an extent which can scarcely be imagined, and often the priests are less intelligent than the laity."

Mr. Gilmour in his "Among the Mongols," says: "The great sinners in Mongolia are the Lamas (monks); the great centres of wickedness are the temples."

A Japanese Buddhist, in an address of welcome given to the Theosophist, Col. Olcott, on his arrival in Japan some months ago, declared that the religion of his country is in a sad decline.

Mr. Fukasawa, the eminent journalist of Tokyo, has often represented the system as effete. A published tract of the Shin sect in Japan, says of the monks: "They delude men, they deceive themselves; they forsake the world, and are more worldly than ever."

Mr. Louis Liesching, an officer of Government in Ceylon, said at the London Missionary Conference of 1888: "I have never met with a Buddhist priest who did anything for the benefit of his fellow-creatures. They are men whose only care is to live in sloth and indolence, and to spend their days in getting what they can from the people, and giving them nothing in return. By the fruits of religion, religion must be judged. I have been a judicial officer and a revenue officer in Ceylon, and I can say that though the Buddhist professes to have such a regard for life that he strains even the water he drinks, yet among no people is human life held at a lower estimate than among Buddhists. Why? With Buddhists life is life, whether it be in the form of a mosquito or a human being; and to kill one is as bad as killing another. I have known a young man dash out the brains of his own sister, in order that he might charge another who was his enemy with the crime."

But as there are many who, while admitting the decline of the system (and Christianity, they say, has also frequently declined and become corrupt), still maintain that the original system was ennobling, we add the testimony of Rev. Spence Hardy, of Ceylon, as to the blighting character of Buddhism in the very nature of its doctrines and in its best estate. He says: "The system of Buddha is humiliating, cheerless, man-marring, soul-crushing. It tells me that I am not a reality, I have no soul. It tells me that there is no unalloyed happiness, no plenitude of enjoyment, no perfect, unbroken peace in the possession of any being whatever, from the highest to the lowest, in any world. It tells me by voices ever repeated, that I shall be subject to sorrow, impermanence and unreality, so long as I exist, and yet that I cannot cease to exist for countless ages to come, as I can only attain Nirvana in the time of a supreme Buddha. In my distress I ask for the sympathy of an all-wise and all-powerful friend. . . . But I am mocked instead by being told to look to Buddha, who has ceased to exist; to the Dhamma, that never was an existence; and to the Sangha, the members of which are, like myself, partakers of sorrow and sin."

Turning from the delusions of Buddhism and the prevailing devil worship we ask, what has Christianity done for Burmah and Siam?

The history of the American Baptist Missions in Burmah constitutes one of the most thrilling romances of modern times. The peculiar circumstances which led Dr. Judson to Burmah, instead of India; the sufferings which were endured by him and his wife in the early days; the wonderful door of entrance presented to Mr. and Mrs. Boardman and others among the Karens—all these things are as household words among those who know even the alphabet of modern missions. Even Gautama himself never exhibited a heroism like that of these devoted men and women. From the beginning of his preaching as the Buddha, he was honored even by princes. He spent his whole ministry in peace among his own people and died an object of virtual worship. These missionaries had forsaken country and friends to bear an unwelcome message to the needy, to submit to privation and imprisonment, and disease and death—not like him for their own glory, but for the glory of another.

Whoever candidly compares the living truths which they taught with the dismal negations of Buddhism, or their lives with the lives of the monks, as above described, will not wonder at the transformations which they and their successors have wrought. The

Burmah missions are among those which are accounted the most fruitful, those at the contemplation of which all friends of Christ's Kingdom thank God and take courage.

Witness the last annual report:

Communicants	29,952
Baptized during the year	1,912
Number of Churches	521
Self-supporting Churches	377
Total Number of Native Preachers	524
Churches and Chapels	404
Amount of Contributions	$46,067

This certainly indicates a noble success, even statistically. But could any just measurement be applied to the moral elevation of these Christian people as compared with the superstitious masses around them, the result would seem vastly greater.

A prosperous work is carried on in various parts of Burmah by the Society for the Propagation of the Gospel. The Roman Catholics also claim large results.

The work in Siam and Laos has been done mainly by the missions of the Presbyterian Church, U. S. A. For many years great discouragements were encountered, and among the Laos about twenty years ago a violent persecution was suffered at the hands of the king. But the last ten years have witnessed very encouraging success.

The Government has uniformly been favorable. The young king of Siam has repeatedly uttered words of welcome, and even of commendation, and both he and his governors of provinces have contributed material aid toward schools and hospitals. Missionaries have been called to the highest positions as educators and superintendents of hospitals, and for the medical work especially valuable properties have been given. In the small Laos Mission the last year has been one of great prosperity. Over a thousand communicants are reported and about 700 pupils in schools.

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

Nicaragua and Costa Rica.

The brief article we published in our March issue on Nicaragua as a prospective missionary field of the first importance, has, as we anticipated, attracted wide attention, and awakened no little interest and inquiry. We believe there was never a more promising opening for our great missionary societies to study and prepare for in the near future. The writer of that paper urged the great Presbyterian Church to go up and possess the land, and she will disregard a loud Providential call if she does not. But the call is to the whole American church, and why should not the great Methodist Episcopal Missionary Society, and the great Baptist Missionary Union—both of which have some special facilities and opportunities for it—take hold of this enterprise? The Hon. Warner Miller, an earnest and warm-hearted Methodist brother, who is President of the Nicaragua Canal Construction Company, would doubtless specially favor the planting of missions both in Nicaragua and Costa Rica.

Among the responses we have received is the following from "the only Protestant missionary in Costa Rica," which we are sure will deeply interest our readers:

"The March number of THE MISSIONARY REVIEW contained an article on Nicaragua, also referring to Costa Rica. Having visited Nicaragua, and residing in Costa Rica, it occurred to me that a little information respecting the present condition of these republics might be interesting to all Christians, especially those interested in aggressive Christian work. Should a waterway ever be made through Nicaragua, all that the writer predicts would doubtless come to pass. But whether the canal be made or not, one thing is certain: Christian mission work must be taken up in real earnest without further delay. As a result of a missionary tour to several islands and certain ports on the main land, the Jamaica Baptist Missionary Society decided to commence mission work in Costa Rica. Two years have

passed since we commenced the work in Port Limon, where we reside, and which place is at present the centre of our operations. We hope to commence building our church very soon, although we have not enough money as yet to complete it. We conduct services four times weekly, including the Sunday-school, in the largest building available. On the new railroad in course of construction to San José, the chief city of this country, we frequently hold services with the men in their camps; also among the little settlements of people on the existing railroad.

"The condition of the people, morally considered, is of an appalling character. Drunkenness, immorality, gambling, cutting and shooting, are common occurrences. As the writer is the only Protestant missionary in the Republic, you may conceive his hands are more than full. To visit those people means a great deal of traveling. Bibles in English and Spanish, tracts, books and booklets, are sold and circulated; thus the seed is being sown. While I am up country my wife conducts services in the town. Our work at present is chiefly with the English-speaking, of which there are many. There is a splendid opening for Protestant preaching in San José and towns near. A missionary speaking the Spanish language, possessing a clear head, a good knowledge of human nature, a bright, genial disposition, a heart filled with the love of Jesus Christ, and compassion for men's souls, would soon get a good foothold and make rapid progress.

"As far as I know there is only one Protestant missionary in Nicaragua, at Greytown. He is a good, faithful brother; he has recently rebuilt the little Protestant church there, and God is blessing his labors. Greytown is an open port, enjoying religious liberty. But outside that place there is scarcely toleration. It is gratifying to know that the majority of the young, influential men of Nicaragua are agitating for, and will soon secure, the boon of religious liberty. But at the present time, one acting judiciously could preach the gospel in private houses, scatter the Word of God, and thus work on until the brighter day comes. The Jamaica Baptist Missionary Society would gladly send more missionaries into these countries, but at present cannot for want of funds. Possibly by giving these particulars publicly in your REVIEW, the means may be forthcoming for securing men and money for the much needed work in these countries."

The statements of this letter abundantly confirm our previous paper. It cannot be that the powerful United States, whose missionaries are going forth into Africa, China, Burmah, India, Turkey and the Isles of the Sea, will utterly neglect these sister republics lying so near to us, and with whom we are seeking more intimate and extensive commercial relations.

In the *Gospel in All Lands*, for April, the Hon. N. F. Graves has a paper on "Costa Rica," which we would like to reproduce here, but can only refer to and cite a few points:

Costa Rica is the most southerly republic of Central America. It is a small country, containing only 26,040 square miles, and having a population of 210,000; but the population is now rapidly increasing.

In all parts of the country except the sea-coast the climate is mild and temperate. The thermometer seldom rises above eighty degrees or falls below sixty-five degrees. The climate of the coast is hot, but on the table-lands in the interior, with an elevation of about 4,000 feet, there is an agreeable climate, with moderate warm, dry, and cool nights. Nine-tenths of all the people live on the table-lands. Nearly all the people belong to the white race. It is quite different from most of the other Central American States. Here there is a very little of the Indian mixture and none of the negro. In the city of San José it is said that nearly nine-tenths of the population are of pure Caucasian blood, and you meet as many beautiful ladies, and as well dressed, as you do in the Northern cities. The people of San José reside in elegant residences replete with not only every convenience, but every luxury. The merchants and professional men of Costa Rica stand high in manners as well as in capacity for doing business. They appear like Americans. Education is not so universal as in our country, but all leading families are highly educated. The government is vested in a president elected for four years. The Senate is chosen, two from each province, and the representatives are elected, four from each district of ten thousand people, and all persons who are of age and can support themselves are voters. The schools are free, and

compulsory to all children between the ages of eight and fourteen. The government university is at the capital, under the care of Dr. Juan Ferros, who is said to be a learned man and practical educator. He has able professors to aid him. There is a system of graded schools under the direction of the minister of education. There has been a constitutional amendment adopted which separates the Church from the State. Under that law the monks and nuns were expelled from the State, and the monasteries and nunneries were confiscated and taken for school-houses and other public uses, and the power and perquisites of the priests substantially taken away. Still the Roman Catholic religion is the State religion; but the constitution and laws guarantee religious liberty and toleration.

There are no missionaries in Costa Rica. There are some Protestants in the towns, and in the capital there is a small chapel where services are read and hymns are sung, and sometimes a sermon is read by a layman, but there is seldom a minister present to take part in the exercises. The English societies have talked of establishing a missionary station at the capital and other places, but have not yet done so. The time has arrived when there should be missionary stations, and it is believed there is a great blessing in store for those who will raise the standard of the Gospel in this land.

[Since the above was written and in the printer's hands, we have received the following bugle-blast from that veteran and accomplished student and writer in the missionary world, Dr. L. P. Brockett, and we give it place here as a valuable and powerful indorsement of the views expressed in the article referred to.—J. M. S.]

America for Christ.

DEAR DR. SHERWOOD: I was very much interested—as who that loves the cause of missions was not—in the communication, in the March MISSIONARY REVIEW OF THE WORLD, entitled "Nicaragua as a Missionary Field."

The importance of occupying some accessible point on the Nicaragua Inter-Oceanic Canal as a universal missionary station cannot be overestimated. In a higher sense than any other point on the globe, that canal will be "the highway of the nations," the "gate of the world." Through it will pass, when it is completed, the ships of all nations, and the peoples of every land and race. Not only will the ships and steamers of all the ports on both sides of the American continent, from Labrador to Terra del Fuego, and from the Straits of Magellan to Alaska, pass through this highway, but the ships of Russia, Scandinavia, Great Britain, Germany, Austria, France, Spain, Portugal and Italy; of all the African and Mediterranean ports, of all Asiatic ports, India, Burmah, China, Japan; all Australasian, Malaysian, Melanesian, Micronesian and Polynesian ports, must find their way thither, for the exchange of the world's commodities; and, either by the distribution of tracts, pamphlets, and especially portions of the Word of God in all the languages spoken by these peoples, or by the employment of colporteurs, or native missionaries, to embark on all the larger of these ships and steamers, and preach Christ to them, must these various nationalities be reached.

2. It is indispensable that this movement should be one in which *all evangelical Christian* churches shall have a part. The denominational missionary societies have accomplished very much towards the evangelization of the world, and have been wonderfully blessed in their labors; but here is a point, where, by their *united* action, the time may be hastened, at least by a half century, when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ; and yet where no one of the churches may say to another, "Stand back, this is my field; I alone will occupy it." No! the sacramental host of God's elect must march forward under the leadership of the Captain of their Salvation, for the conquest of not only *our own great continent*, but the conquest of the *world for Christ.* Let the advancing columns bear on their gonfalons the legend, "*America*

for Christ!" and, as their conquests become greater and greater, let them, at a later time, inscribe upon their banners, "**The Whole World for Christ!**" If this work be vigorously prosecuted, while the missionary work in the various countries is pushed forward with a constantly-increasing zeal, I, for one, do not despair of seeing the prediction of your noble colleague fulfilled, namely, that in the lifetime of the *present generation* the whole world shall be evangelized.

3. *Who will take the lead* in this great enterprise—the greatest ever attempted by man? If the Evangelical Alliance could be inspired with such a burning zeal, as to take the command of this holy crusade, they could accomplish the work better than any other organization, but I fear that their zeal might not reach or be maintained at a white heat. Like Gideon's army, before they were tested and sifted, they are too many, and the number of the fearful, timid, boasting, and self-indulgent in their ranks are too numerous.

If our dear Dr. Pierson could be multiplied by five others, we should need no better human leaders; or if Dwight Moody could be spared from his present beneficent work, he might lead our armies forth to the conquest.

Failing these, why should not THE MISSIONARY REVIEW OF THE WORLD, undenominational as it is, and with a zeal which is born of its Christly purpose, raise its banner of "*America for Christ*," and seek to rouse Christians of every name to undertake this great and glorious work? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

It seems to be providential, that at this very time the HONORABLE WARNER MILLER, a man of great energy and executive ability, of the strictest integrity, and an earnest Christian, has been called to the Presidency of this Nicaragua Interoceanic Canal Construction Company. Nothing would delight him more, we are confident, than to aid in this blessed work of the world's evangelization.

But by whatever agencies it shall be wrought out, let not this great and glorious opportunity of aiding in the subjection of the world to Christ slip out of the hands of the Protestant Christians of America and Europe. Rome, desirous of retaining its hold upon the Hispano-American races of Mexico, Central and South America, will contend against us desperately, but her power is waning, and she will fight a losing battle. Infidelity will seek, as in India and Japan, to overthrow us; but, with God on our side, we shall win, and then on the head of the Captain of our Salvation shall there be many crowns of victory.

Dr. Pierson's Visit Abroad.

While a sense of delicacy has restrained us from saying much in these pages concerning the mission of our associate to Great Britain, and the impression and effect of his visit and labors in the cause of missions, leaving his letters mainly to tell the story, yet now that his work is done, and he has left for France and Italy, where he will remain till the last of May, we cannot withhold the following testimony, alike honorable to him and to the grand old historic church which presented it to him through their Foreign Mission Committee.—J. M. S.

"At Edinburgh, the 4th day of March, 1890, the Foreign Mission Committee of the Church of Scotland met and was constituted.

"On the motion of Dr. Pagan, the following resolution was unanimously agreed to: The Foreign Mission Committee desire to record in their Minutes, and to convey to Dr. Pierson their most grateful appreciation of the service which he has rendered to the cause of missions during the time he has been in Scotland. His powerful addresses and unwearying labors all over the land, prompted by the single

desire to deepen interest in the extension of the kingdom of Christ, have made an impression upon the members of the Scottish churches, which, by the blessing of God, will bear valuable fruit. The Committee resolve to request Dr. Pierson to allow them to ask the General Assembly that he give an address on missions when their annual report is given in. They feel assured that if he can comply with this request, his presence will be most cordially welcomed, and the cause which is so dear to him will be more effectively helped than by any other arrangement which it is in the power of the representatives of the Church of Scotland to make.

"*Extracted from the Minutes of the Committee by*

"J. MACLAGAU, *Secretary.*"

While on this subject, on our personal responsibility, in response to many inquiries from individuals and from societies and associations, as to Dr. Pierson's public work after his return to the United States early in June, we feel at liberty to say this much:

While in London, during the month of January, he occupied the pulpit, for four consecutive Sabbaths, of the Westminster Church, which has a seating capacity of 3,000, and is close by Buckingham Palace. He subsequently received a unanimous call to the pastorate of this church. We believe as yet he has not given a formal answer to it. We think, for family reasons and for the sake of his work in his native land, he will decline the tempting offer. He is, in heart and purpose, committed with us to the sustaining of this organ of world-wide missions, believing it can be made a powerful instrument in rousing the church at large to feel a deeper interest in missions, and to prosecute them with greater zeal and determined purpose. Besides, we know that he feels that he has a special call from God to go among the churches and colleges, and seminaries and conventions, and address them on the subject of foreign missions. And it is no exaggeration to say that for such a mission he has no superior. He has a knowledge of missions, wide and yet specific, unsurpassed by any missionary secretary. He has studied the problem of modern missions, as few men have, in its underlying principles, as well as in its methods and historical developments. He has grace, fluency and readiness in speech, which any man might envy. And there is an earnestness, a spiritual baptism, a sweep and vigor of thought and a power of impression in all his addresses, which thrill and sway and captivate the immense audiences which gather to hear him wherever he goes. So that his peculiar fitness for this kind of work, and the manifest tokens of Divine favor attending it, at home and abroad, clearly indicate that he ought to continue it. We believe that if a few liberal friends of missions were to provide a support for him for a few years, and let him go forth continually among the churches of all denominations, it would lead to grand results.

And still we know that Dr. Pierson has very strong leanings to the pastorate. As a preacher, he is no less interesting and superior than as a missionary lecturer. Our ideal choice for him, on the whole, if we were allowed to chose, would be this: Let some comparatively small church in some central locality call him to be their pastor, with liberty to carry on to a considerable extent the general work in which he is now engaged. With his long experience and accumulated resources, he could meet the ordinary demands of such a pastorate, and still find time and strength to respond to the most important calls from the general field. Dr. Pierson has the *most work* in him (brain and physical) of any man we have ever known, and that without fatigue. We ourselves know, and have known for more than fifty years, what hard work

is and a plenty of it, and yet we have never before known such an instance of endurance.

After the above was in type we learned that Dr. Pierson's friends in Scotland have crowned all their acts of appreciation of him and of his eminent services, by appointing him to the "Duff Lectureship." This Lectureship was founded in memory of Dr. Alexander Duff, and has been filled by such eminent men as Dr. William Fleming Stevenson, and Sir Monier Williams. In conveying to him the fact of this appointment, the venerable Dr. Thomson of Edinburgh says: "I suppose you will have heard that the Duff Trustees have appointed you as their next lecturer. Nothing could be more cordial than the appointment; and I may add no appointment could be more gratifying to myself. I hope no obstacle will be found to stand in the way of your acceptance of the appointment. You have proved that, of all the men of the age, you are most qualified to do the subject justice."

J. M. S.

The Khartoum Congress has been mentioned before in these columns in connection with the Congress of Brussels. It is not a little remarkable, that while the great Christian powers are convened by their representatives to deliberate and to devise means to check and finally overthrow the horrible slave traffic in Africa, the *slave traders* should also assemble to the number of 200 delegates to devise measures to suppress the traffic in liquors, which is sweeping Africa with the besom of destruction. While the motive of these Mohammedan slave dealers is a purely selfish one—the terrible ravages of the rum trade among the native races of the country greatly diminishing the number of their victims, and the consequent profit of their own trade in human flesh—yet the Christian world can but rejoice in this feature of the Khartoum Congress and bid it God speed. It is another instance of a divine power overruling the wrath of man to praise Him, and bringing good out of evil. The "two great curses of Africa are pitted," in His providence, "against each other," and what the Christian powers might not be able to do to abate the rum ruin, the Arab slavers may accomplish. Strong words were heard in the Congress, and the action taken "to surround the entire coast of Africa with a cordon of armed dhows, and confiscate every European vessel containing liquors, and sell the crews into slavery," looks like business, and business of a vigorous sort. A few such captures and confiscations would strike a wholesome terror among the European and American traders in this infernal traffic. We could almost be reconciled to see the "crews sold into slavery" by these worse than piratical traders.

J. M. S.

Mission to the Chinese Blind. A note from Miss C. F. Gordon-Cumming, the noted traveler, and a warm friend of missions, calls our attention to the Third Annual Report of the Mission to the Chinese Blind, 1889. The report consists mainly of the details of Mr. W. H. Murray's work in China, written out by Miss Gordon herself. We have given heretofore some account of Mr. Murray's system of teaching the blind, by which they successfully have been able to learn to read with great facility. Mr. Murray, previous to this, was a colporteur of the Scotch National Bible Society at Peking, and sold more than 100,000 copies and portions of the Bible in the Chinese and Tartar languages. He now employs the blind in stereotyping and printing the scriptures and other books. The books are produced at a remarkably low rate. His school at Peking has now an average of about fourteen boys, who make great proficiency. Miss Gordon-Cumming makes a strong appeal for aid, both for this boys' school and a separate one for girls. The treasurer of the Mission states that the special appeal made in 1889 for funds to start this separate school for blind

girls, has met with a very small response, and it is earnestly hoped that those who recognize how excellent a training school for mission workers this may prove, will not rest satisfied with giving only one donation, but resolve to become regular annual subscribers. Subscriptions and donations will be gladly received by Messrs. Honeyman & Drummond, 58 Bath Street, Glasgow.

[In the brief mention of "Missionary Training Schools," in our April issue (p. 300–2,) the one at Minneapolis was overlooked. We cheerfully supply the omission by giving the following statement from Rev. D. E. Wells, Secretary of the Board of Managers.—J. M. S.]

The Missionary Training Institute of Minneapolis. Fifteen ministers of various evangelical denominations have given lectures or regular instruction to the students since it was opened, *free of all charge.* Two of the teachers are members of the senior class, who came from the London Institute, at the suggestion of Rev. Dr. Guinness, who is at the head of it. One of the lady teachers is a student who expects to return to India, where she was a missionary for some time. Another lady teacher is a teacher in the city high school. Three of the instructors are physicians; some of the pupils go out as medical missionaries.

The prospect of a large accession of students from all parts of the country is created by the correspondence with the president. The first Tuesday of each month is observed as a *day of fasting and prayer* at the Institute. A public service in the evening is conducted mainly by the students in some one of the churches in the city.

VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

Friends Foreign Missionary Association.

Secretary: CHARLES LINNEY, Hitchin, Herts, England.

REPORT FOR YEAR ENDING MAY 19, 1889.

Receipts..... £10,717 18 1
Expenditures..... 9,371 8 7

The Society has in Madagascar 3 stations: Antananarivo, Mandridano and Arivonimarao, with 6 male and 9 female missionaries, and a medical branch with 3 male and 1 female missionary.

In India 2 stations: Hoshangabad and Lohagpur, 5 male and 7 female missionaries.

In China, 1 station: Hanchung, with 1 male and 2 female missionaries.

There are other out-stations, and the work, especially in Madagascar, is large and flourishing, but it is impossible to gather the full statistics from the reports. If our friends would kindly be a little more complete in their statistical department, they would confer a great favor on those who watch the work with interest.

Bible Christian Home and Foreign Missionary Society.

Secretary: REV. I. B. VANSTONE, 73 Herbert Road, Plumstead, Kent, England.

REPORT FOR YEAR ENDING JULY, 1889.

Receipts..... £7,091 15 7

Expenditures.

Home.....	£3,667	1	0	
Australia.....	2,723	2	1	
New Zealand.	320	11	8	
China.....	490	0	0	
Balance	707	14	6—	£7,918 9 3

The Society has in China 2 stations: Yunnan Fu and Chao-Tung-Fu, 4 missionaries, 4 preaching places, 7 members, of whom 5 were admitted during the year.

Statistics of Korean Mission, Jan., 1890.

MISSION BOARDS.	Ordained.	Laymen.	Doctors.	Lady Teachers.	Missionaries.	Teachers.
American Methodist Board.	Settled 2 in Seoul	1	2	2	4	0
American Presbyterian Board.	3 "	0	2	2	3	0
Australian Presbyterian Board	1 "	0	0	1	0	0
Toronto University, Y. M. C. A.....	0 country	1	0	0	0	0
Toronto Korean Union Mission.	0 "	1	0	0	0	0
Government School Teachers.....	0 Seoul	0	0	0	2	2
	6	3	4	5	9	2

1 ordained man and 1 lady teacher included who are to arrive this month.

5 of the above fresh arrivals.

Missionaries returned home or quit field in 1889: 1 doctor, 2 missionaries, 2 lady teachers, 1 missionary's wife. Total, 6.

SCHOOL HOUSES, ETC.

Boys' Orphan Home, Presbyterian..... 1
Girls' " " " 1
" " " Methodist..... 1
Missionary School " 1
Government " 1
" Hospital (Dr. Heron), Presbyterian Board 1
Missionary Hospital, Methodist..... 1

Population of Korea, from 12 to 15 millions; population of Seoul and suburbs, within a 3-mile belt, one million. Belt around Seoul permissible of travel without passport, 30 miles. Ports open to residence of missionaries yet unoccupied, 3—Chemulpo, Fusau, Geutau.

Statistics of Missions and Missionary Work in Japan for the Year 1889.

By Rev. H. Loomis, No. 42 Bible House, Yokohama. [Obliged to omit several columns.—Eds.]

NAME OF MISSION.	Year of Arrival in Japan.	Married Male Missionaries.	Unmarried Male Missionaries.	Unmarried Female Missionaries.	Whole Number of Missionaries.	Stations where Missionaries Reside.	Out-stations where no Missionaries Reside.	Organized Churches.	Churches Wholly Self-supporting.	Churches Partially Self-supporting.	Baptized Adult Converts, 1889.	Baptized Children.	Receptions by Letter.	Dismission.	Exclusions.	Deaths.	Present Membership.	Sunday Schools.	Scholars in Ditto.	Theological Schools.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Colporteurs.	Contributions of Native Christians for all purposes during the year, in yen. 1 yen=76 cents (gold).
Presbyterian Church in the U. S.	1859	21	2	24	68	6																			
Reformed Church in America	1859	10	1	6	27	4																			
Union Presbyterian Church of Scotland	1874	3	....	....	6	1																			
United Church of Christ in Japan	..	....	.	....	....	...	94	68	...	....	1,348	90	..	...	....	....	10,194	*a* 70	*a*5,000	2	56	39	47	..	18,071 04
Reformed Church in the United States	1879	3	....	2	8	1																			
Presbyterian Church in the U. S. (South)	1885	4	4	3	15	3																			
Women's Union Mission'y Society of America	1871	....	....	5	5	1											.....	1	115	..	....	....	....	..	
Cumberland Presbyterian Church	1877	4	....	6	14	4																			
American Protestant Episcopal Church	1859	11	2	9	33	3	41				248	77	....	....	....	23	.....	25	597	1	21	1	62	..	2,372 43
Church Missionary Society	1869	12	4	7	35	9	*a* 20				242	99	59	218	....	46	.....	19	411	1	25	3	22	..	2,274 18
Nippon Sei Kokwai	....	....	....	....	..	....	....	49	3	46	....	....	....	....	....	....	3,422	....	....	..	....	9	60	..	....
Society for the Propagation of the Gospel(*a*)	1873	6	9	10	31	5	13				90	25	...	....	....	....	.....	8	*a* 400	1	10	5	15	..	*a* 800 00
Wycklife College Mission (Canada)	1888	1	1	...	3	1	....				....	....	....	....	....	....	.....	....	.....	..	....	....	1	..	4 02
American Baptist Missionary Union	1860	12	2	13	39	7	39	11	....	11	163	....	....	4	22	10	953	19	676	1	11	4	28	..	819 23
English Baptist Church(4)	1879	1	....	....	2	1	19	2	....	2	40	....	1	2	9	3	*a* 200	1	67	2	....	1	4	..	153 53
Disciples of Christ	1883	3	1	2	9	3	4	1	....	1	49	....	..	20	12	2	151	9	500	..	....	....	2	.	15 00
Christian Church of America	1887	2	....	....	4	1	3	3	...	3	35	....	17	20	6	1	93	7	135	1	2	..	6	..	78 80
Baptist Southern Convention	1889	2	....	....	4	1	....	....	....	....	....	....	....	....	....	....	.....	....	.....	..	....	....	....	..	
Am. Bd. of Commissioners for For. Miss.(2)	1869	25	1	31	82	10	160	52	38	14	1,617	....	210	....	556	...	9,315	68	7,000	1	80	30	66	..	16,099 00
Independent Native Churches	....	....	....	2	2	1	...	2	2	....	41	..	13	1	2	1	206	4	266	..	....	1	1	1	542 16
Berkley Temple Mission, Boston	1888	1	...	....	2	1	....	....	....	....	....	....	....	....	....	....	.....	....	.....	..	....	....	....	..	....
American Methopist Episcopal Church(1)	1873	18	1	23	60	9	36	53	7	46	590	120	..	....	...	39	4,121	71	4,113	2	33	26	40	..	6,372 45
Canada Methodist Church(3)	1873	7	1	9	24	4	6	18	3	15	309	85	15	38	43	23	1,538	11	1,001	1	9	7	24	..	4,100 00
Evangelical Association of North America	1876	5	....	....	10	1	3	5		5	93	21	33	3	10	8	371	13	465	1	13	8	13	..	550 00
Methodist Protestant Church	1880	5	....	4	14	2	1	2	....	2	29	5	...	2	....	4	192	2	280	1	3	....	3	..	188 60
Am. Methodist Episcopal Church (South)	1886	6	4	3	19	4	7	5	...	5	109	13	17	36	11	3	241	18	417	1	8	1	12	..	352 69
General Evangelical Prot. (German Swiss)	1885	1	1	....	3	1	1	2	....	2	.....	....	....	....	1	2	151	1	54	1	4	...	1	..	200 60
Society of Friends, America	1885	2	...	1	5	1	1	1	....	1	4	....	....	....	....	....	33	3	100	..	....	....	3	..	10 00
Christian Alliance	...	1	....	1	3	1	...	....	....	....	.....	....	....	....	....	....	.....	....	.....	..	....	....	....	..	
Total, 1889	...	166	34	171	527	84	448	274	153	151	5,007	535	365	544	286	351	31,181	350	21,597	17	275	135	409	1	53,503 13
Total, 1888	....	150	27	124	443	72	324	249	92	157	6,959	728	442	365	352	161	25,514	295	16,634	14	287	142	257	8	64,454 70(5)
Increase, 1889	....	16	7	47	84	12	124	25	61	..	.....	....	....	179	....	190	5,667	55	4,963	3	....	....	152	..	.....

Note.—It is impossible to get exact reports from all the Churches up to Dec. 31st. It is probable that complete statistics would have increased the total membership about ten per cent.—H. L. (*a*) Approximate. (1) Statistics to July 31st, 1889. (2) This mission makes up complete statistics to March 31st. A part of those given above are approximate only. (3) Statistics made up to April 1st, 1889. (4) No Report for 1889. The figures given are mostly the same as 1888. (5) In the Report of contributions for 1888 was included a donation of 30,000 yen towards the Doshisha at Kyoto. The ordinary contributions of 1889 exceed those of the previous year to the amount of 19,048.43 yen.

Established Church of Scotland.

Secretary: J. T. MacLagan, 6 N. St. David's Street, Edinburgh, Scotland.

REPORT OF COMMITTEE FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, FOR YEAR ENDING DEC. 31, 1888.

Receipts (at home)..... £22,740
Expenditures..... 34,421

These are the figures furnished us by Mr. MacLagan for the tables published in the December number of the REVIEW. The Church of Scotland *Mission Record* for May, 1889 gives the total contributions (which we suppose includes those above) at £28,485 5s 8d. The published Report, pages 138-9, gives the total charge as £26,507 8s 1d, aside from the balance Dec. 31, 1888, of £4,854 7s 3d. We suppose that the discrepancies are due to the combination of special funds with the general funds. So with regard to the expenditures, which, on page 141 of the general report, are given as £31,361 15s 4d, inclusive of the balance of £2,250 15s 5d, leaving as actual expenditure then reported, £29,110 19s 11d, made up as follows:

Expenses of missionary establishments	£26,543	16	3
Other expenses connected with missionaries	842	1	1
Travel-expenses, Mission Record, printing, etc	320	1	1
Office management and miscellaneous	990	17	11
Extra for law expenses	414	3	7
Total	£29,110	19	11

The additional is probably made up from special fund expenses.

STATISTICS.

	Stations.	Foreign Missionaries, Ordained	Foreign Missionaries, Lay.	Foreign Missionaries, Female. (Including 16 Single Ladies.)	Native Ordained Ministers.	Native Agents.	Organized Churches.	Communicants.	Additions. Items not Given.	Schools and Colleges.	Pupils.
Calcutta	1	4	..		1	5	3	71		2	477
Madras	3	2	2		2	9	2	151		10	978
Bombay	1	1	1		..	1	1	18		1	222
Panjab	4	3	1		4	59	5	181		34	2,136
Darjeeling. Uni'ersities Mission (Indepen't Sikkim)	2	1	..		..	26	15	329		29	1,091
East Africa	1	1	..		1	1	2	25		3	48
China	3	3	7		..	..	3	16		3	425
	1	2	..		..	1	1	14		1	16
Total	16	17	11	38	8	102	32	805	72	83	5,393

Leipsig Evangelical Lutheran Mission.

Secretary: Dr. J. Hardeland, Leipsig, Germany.

REPORT FOR 1888.

Receipts..... Marks, 313,862
Expenditures..... " 280,449

The Society's work is in India, where it has 24 Stations. Among them: Tranquebar, Poreias, Trichinopoli, Madura, Madras and Rangoon.

There are also 141 preaching places, with 6,947 communicants, including 240 additions.

The missionaries (ordained) number 25, and there are 14 native ordained pastors, and 476 other helpers, catechists, teachers, etc.

The schools number 166, with 4,394 scholars.

United Methodist Free Churches, Home and Foreign Missions.

Secretary for Foreign Missions: Rev. J. Truscott, Burslem, England.

REPORT FOR YEAR ENDING JUNE, 1889.

Receipts.

Ordinary	£8,718	10	2
Miscellaneous and Special	529	14	2
Communicants' Fund	324	0	0
Foreign Local Receipts	10,857	14	0
Total	£20,429	18	4

Expenditures.

Home Expenditure	£ 2,555	1	3
Foreign Expenditure	6,162	14	5
Foreign Local Expenditure	10,857	14	0
Balance in hand	854	8	8
Total	£20,429	18	4

STATISTICS OF FOREIGN WORK.

	Missionaries.	Native Preachers.	Church Members.	Additions.	Chapels.	Other Preaching Places.	Sunday-schools.	Sunday-school Scholars.
1. Australia, Victoria and Tasmania	29	67	1,684	123	57	47	54	3,181
2. Australia, New South Wales and Queensland	9	37	659	73	14	14	20	1,482
Colonial	38	104	2,343	196	71	61	74	4,663
3. China	3	12	365	39	5	12	4	43
4. East Africa	4	9	223	36	5	..	6	226
5. West Africa	4	84	2,809	80	15	1	10	1,386
6. Jamaica	8	44	3,470	94	26	20	33	2,176
7. New Zealand	12	37	898	21	23	11	22	2,216
Foreign	31	186	7,765	270	74	44	75	6,047
Total	69	290	10,108	466	145	105	149	10,710

In the society's report the work in Australia is included in the foreign work. We have

separated it, but given the totals as in the report. The stations in China are Ningpo and Wenchow; in East Africa, Ribé, Jomon and Golbanti, in the Galla country, on the coast north of Zanzibar; in West Africa, Freetown, Waterloo, York, Bananas, Senchoo, and Pentafoo in Sierre Leone.

Reformed Presbyterian (Covenanter) Church of Scotland.

Secretaries: Rev. Robert Dunlop, Paisley, Scotland; Rev. J. D. Houston, B. A., Coleraine, Ireland.

REPORT FOR YEAR ENDING MAY, 1889.

Annual expenditures.....£600

The mission field occupied by this society is Antioch, Syria. The missionary force consists of one missionary, with his wife, and one lady teacher, five native teachers, one colporteur and two Bible women. There is one church, with forty members. The Scotch and Irish Synods unite in the support of this mission.

Primitive Methodist Missionary Society.

Secretary: Rev. John Atkinson, 71 Freegrove Road, Holloway, London, N.

REPORT FOR YEAR ENDING MARCH 31, 1889.

Total income for Home and Foreign Missions £17,882 8 0
Expenditures. 13,626 8 0

It is impossible accurately to separate the Home from the Foreign expenditures in the general account. About £6,000 are evidently for Home Missions in England. About £2,000 are for what might be termed Colonial work, especially in Australia, and about £1,500 for strictly foreign mission expenses. There is besides, the African Fund, the receipts of which were £4,009 3s 8d, and expenditure £3.267 3s 11d.

The stations of the Society are at Fernando Po, Santa Isabel and San Carlos Bay, West Africa; Aliwal in South Africa, and on the Zambesi, the last two being quite recently established. They report in Africa 7 missionaries, 7 native assistants, 467 native members.

Basle Missionary Society.

Secretary: Herr Th. Öhler, Basle, Switzerland.

REPORT FOR YEAR ENDING 1888.

Receipts.....Francs, 1,021,074
Expenditures..... .... " 1,046,610

India has 152 stations and out-stations, 66 male missionaries, 49 female missionaries, 15 native ordained preachers, 398 native other helpers, 5,027 communicants, 884 additions. China has 41 stations and out-stations, 17 male missionaries, 12 female missionaries, 6 native ordained preachers, 85 native other helpers, 2,029 communicants, 196 additions. Gold Coast, Africa, has 107 stations and out-stations, 33 male missionaries, 22 female missionaries, 18 native ordained preachers, 149 native other helpers, 3,235 communicants, 698 additions. Cameroon has 11 stations and out-stations, 8 male missionaries, 1 female missionary, 1 native ordained preacher, 9 native other helpers, 153 communicants, 10 additions.

These are taken from the published tables in the report of July, 1889. In furnishing a statement for the tables in the December number, the number of missionaries was given by Secretary Öhler as, male, 162; female (including missionaries' wives), 110. These probably included all in commission.

VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—Recent telegraphic despatches show a determination on the part of Portugal to enforce her long standing but unsubstantial claims to territory along the East African coast. A correspondent of *Central Africa* says: "In the Nyassa country the Portuguese are pressing forward with the utmost haste to secure all the advantage they may from the expedition of Cardoza, and probably before another month has elapsed some arrangement will have been made between our rulers as to what portion of that part of Africa is to be given over to Portuguese influence; we cannot call it rule. This means the extension of the drink traffic and the maintenance of slavery. It is possible that all that part of Nyassaland to which this mission was originally sent may become nominally Portuguese territory. More we cannot say, but this is enough to cause the greatest anxiety."

—On the recent action of the English Government in the matter of Portuguese proceedings in Africa, *The Free Church Monthly* for March has the following: "In the *Missions Catholiques* of Lyons, we learn no secret was made of the fact that Cardinal Lavigerie had made arrangements with the King of Portugal to occupy what were called 'the Portuguese provinces of the Shiré and Nyassa.' Under these arrangements Romish missionaries would have been armed with powers and privileges, partly from Rome and partly from Lisbon, and the result would have been interference of the most intolerable kind with Protestant work in the whole region."

—A telegram from Zanzibar confirms the rumor that Mwanga had succeeded in re-establishing himself as king of Uganda. It is stated that he has proclaimed himself a Christian, and that the power of the Arabs is completely overthrown, Christian men, either Protestants or Roman Catholics, being now in authority. Mwanga's Christianity is doubtless altogether of the nominal sort, yet he has had convincing

evidence of the selfishness and wickedness of the Arabs, and of the faithfulness of the Christians, and it is but reasonable that he should trust the latter rather than the former. The fact that Mr. Mackay is there as counselor, a man of unusual energy and clear head, inspires the hope that the government in Uganda will be conducted in a fairly Christian way.

—**The Baptist** denomination in Liberia is the only self-supporting religious body in that country. There are thirty-one churches, with 3,000 members. They have a mission among the aborigines.

—**The extent of European** territorial annexation of Africa, provisional, protective and positive, is quite surprising. The London *Times* says, that of the 11,000,000 of square miles in Africa, six and a half millions are attached to some European power, and of the four and a half millions unattached, half lies within the desert of Sahara.—*African News.*

—**British West Africa.** The Niger country, that is south of the desert and north of the Congo State, extending far east from the Atlantic, is gradually brought under British civilizing influences. The French have sought to hem the British in by keeping them near the coast, and claiming for themselves a large country north of the Lower Congo. They still hold much territory here, which England has conceded, but for some time they have felt the encroachments of British influence on the north and east, and were getting quite uneasy. Meanwhile England has been making her claims and power more tangible and definite by special treaties with the natives. Thus the whole Yoruba country has been attached, and free access attained to and beyond the Kong mountains. This includes the cessions of "The Royal Niger Company," and embraces a very large territory—some say more than all North America.—*African News.*

China.—**The Hong Kong** *Daily Press* states that Dr. Mary Fulton, of the Presbyterian Mission, Canton, had returned from Poling, sixty miles from Swatow, where she had been successfully treating two ladies of General Fong's household. The General's family entertained her in foreign style and with great courtesy. She also received two gold medals in testimony of her skill.

—**The text books** in China are the same as they were 2,000 years ago. The consequence is that the nation is kept in ignorance of the marvellous progress of the world since then, still thinking that China is celestial as compared with all other nations. The missionaries and the Christians are the only foreign class whose aim is to bring all sorts of blessings into China by means of churches, schools, literature, etc. But hitherto the authorities generally have opposed their enlightenment up to the limit of violating the treaties. The result is that after forty-five years' foreign intercourse, the government cannot open a railway from the port of Teintsin to the capital, a distance of eighty miles, as the people have risen up in opposition. The central government has had to ask the advice of the governors of the provinces. Some of the most noted memorials of these governors have lately been published, but none of them yet see that the defect lies in obstinately neglecting to prepare practical text books for their schools. As they resist light, they cannot complain if they reap the fruits of darkness.

—**The Empress.** A Chinese paper has the following, which we translate: "At Peking there is a pious lady, the wife of a foreign merchant, who spends her time in doing good. One day she went on a visit to the home of a Manchu lady of high rank. She took copies of the Holy Scriptures. A young lady was present who took great interest in the conversation. She heard the old story of the gospel of Jesus, who died for a world of sinners. The young lady bent forward to catch every word, and when the Christian visitor had concluded, she said: 'I am glad you have come to tell me this. Some day I will have a place built where people can meet to worship this God and hear this gospel preached.' This young lady is now the Empress of China."—*Our Mission.*

—**Napoleon said,** "When China is moved, it will change the face of the globe." The fact to be noticed now is that China, having one-quarter of the population of the earth, *is moving.*

England.—**Missionaries wanted.** The Missionary Bureau invites applications from earnest devoted Christian men and women for responsible positions now vacant in the foreign mission field. Some of these posts could be held only by men of superior education and ability, capable of superintending the work of others, while for other vacancies ladies with a professional training in teaching are required. Two or three men are also wanted to work among seamen in large shipping centres, and there is an immediate need for several men possessed of private means, to carry on mission work in South Africa, setting the present workers free for more aggressive efforts.

The Secretary will be glad to communicate also with any earnest worker who feels led of God to offer for the foreign field. For all who are chosen and set apart by the Holy Ghost, whatever their educational attainments may be, there is ample room and urgent need. The prayers of those who may be unable to go are earnestly desired, and the consecrated gifts of any who may feel led to help in sending missionaries out will be thankfully received and wisely administered.

The Missionary Bureau is entirely an unsectarian agency, and on its committee are well-known representatives of every evangelical branch of the Christian Church. All communications should be addressed, "The

Missionary Bureau, 186 Aldersgate street, London, E. C."

—In a lecture recently delivered at the London Institution by Mr. Scott Keltie, the Librarian of the Royal Geographical Society, it was stated that the Empire of England now covers over 10,000,000 square miles, or nearly three times the size of Europe. The population of the empire is estimated at 350,000,000. What a mighty responsibility does this great expansion of dominion put upon England in the direction of missionary effort!

India.—The following confession of Keshub Chunder Sen, a half heathen, half Christian rhetorician of India, which was recently quoted in a sermon by the Bishop of Huron, is worth repeating, as a remarkable testimony to the reality and success of Christian missions in our Indian Empire: "The spirit of Christianity," he says, "has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel and move in a Christian atmosphere. Our hearts are touched, conquered, overcome, by a higher power, and this power is Christ. Christ, not the British Government, rules India. No one but Christ has deserved the precious diadem of the Indian crown, and He will have it."

—In connection with this subject, our readers may be reminded how two years ago Sir W. W. Hunter, an eminent Indian administrator of 25 years' experience, has spoken of the whole fabric of native society being profoundly affected by the influence of Western ideas. In a magazine article he also bore emphatic witness to the eminent success which was attending the labors of missionaries in India. He has further stated his impression that there will presently be a great religious revival in that country. It cannot, then, be too often or too urgently pleaded, that it is for Christian England, whose possession of India involves a very grave responsibility in religious no less than in civil and imperial matters, to see that such a revival shall be in the direction of Christianity, which, in Sir W. W. Hunter's words, "comes to the Indian races in an age of new activity and hopefulness, as a fully equipped religion of effort and of hope." It may also be borne in mind that there are millions on the fringe or beyond the pale of Hinduism, to win whom to Christ is a vast and urgent task which faces the Christian churches.

—The great movement in the American Baptist mission among the Telugus in India, in which 30,000 converts have been gathered in twelve years, still continues, and is spreading into the interior of the country. In the Nalgunda district fifty-two were recently baptized in one week.

—More than 300 students in nine German universities have joined a special school for training missionaries for the Jews, of which Prof. Delitsch is the head.

—Opium smoking. Donald Matheson, Esq., Chairman of the Society for the Suppression of the Opium Trade, states on official authority. that there are now about 10,000 licensed opium shops in the British territories of India and Burmah.

Japan.—There are 62 children in the Protestant Orphan Asylum at Okayama. Mr. Ishiis, its founder, is an ardent disciple of George Müller, and believes implicitly in the prayer of faith. The home has had several remarkable experiences during the past few months in answer to prayer. It uses at present an old Buddhist temple, renting all but one room, in which idols and tablets, beads and sacred books, are stored.

—One of the leading daily papers of the empire reports that the Kyoto police are to inquire into the morals of Buddhist priests, their reputation is so low.

—In February a Convention of delegates from 12 Y. M. C. A's, representing 800 members, was held at Osaka, and "The United Y. M. C. A. of Western Japan" organization decided upon. The organization is to be completed on April 3, at Kobe. The United Society will adopt as their organ the magazine now published by the Osaka Y. M. C. A., and will work especially for the abolition of licensing prostitution, the great moral question which is being agitated at present all over Japan.

—Y. M. B. A. have been organized in various Japanese cities. The B. stands for Buddhist.

—The American Board has recently opened a new station at Tottori, a city of 30,000, on the west coast of Japan. Misses Talcott and McLennan have spent the winter there, living in a Japanese house. Rev. G. M. Rowland and family, and Misses M. Holbrook, M. D., and Cora Stone, move there this spring for permanent occupation. The Eliot Church of Newton, Mass., made this possible by a special gift of $5,000.

—The trustees of the Doshisha College at Kyoto have elected the blind Yamamoto, a former official of local fame, temporary president of the school in place of the lamented Neesima. Rev. P. M. Kanamori, the college pastor, serves under him as the actual head of the institution.

—The annual statistics of missions in Japan have just been published. The number of churches is now 274. Of this number 153 are reported as self-supporting. The accessions last year were 5,542, and the total membership 31,181. The contributions amount to $40,662 (U. S. currency), and the increase during the year was $6,876. The whole number of missionaries in the field, including the wives, is 527.

Norway.—Missionary Skrefsrud's annual report of the Norwegian Lutheran Mission in Santalistan states that during the past year 415 heathens and 82 children of Christian parents received the sacrament of holy bap-

tism. The membership is 5,272, and the number of stations, 14; these are supplied by Norwegian missionaries and native teachers and catechists.

Russia.—The Emperor of Russia is likely to relax the stringent restrictions on dissenters, as he has sent away the minister of public worship who established them.

Syria.—Revival in Aintab. "The item of supreme interest in missionary circles is the revival in Aintab. It is a source of great encouragement to all who have a share in the missionary work in this country. At the last accounts the religious interests continued, but the daily meetings had been suspended. Some 540 persons have already been received by the three churches—a gain of sixty per cent. upon the previous membership. The Bythinia Synod has just observed its twenty-fifth anniversary, and its late meeting is said to have been the best in its history. The revival at Aintab helped to direct the current of the meeting. All hearts join in the prayer that the whole land may be speedily blessed by a great outpouring of the Holy Spirit."—*Dr. H. N. Barnum, in New York Observer.*

—The Annual Report of the Presbyterian Board of Foreign Missions gives the following statistics of the Press in Syria: The issues of the *Beirut Press* are found wherever there is any call for Arabic literature in the Eastern world. Arabic literature has been enriched in the year 1888 by nearly 20,000,000 pages, issued by the *Mission Press.* Of this vast number, 18,045,000 have been pages of Scripture. The number of volumes published is 106,900, of which 58,000 are copies of the Word of God. The issues of the complete Bible are proportionally very large, forming about two-thirds of the work of the year. The number of volumes of Scriptures sent out from the *Press* in 1888 was 26,848, which is larger by about 3,300 than the issue of any previous year in the history of the Mission. As all missions to Arabic speaking races draw their supply of Scriptures from Beirut, this issue represents not the work of one mission in the item of Bible distribution, but the combined result of all societies laboring in the Arabic language. The mission of the United Presbyterian Church in Egypt is conspicuous for its large orders for Bibles from Beirut. The American Bible Society has its depot for the sale of Arabic Scriptures in the *Press* building at Beirut, and the printing of this kind done by our *Press* is in filling orders of the Bible Society agency, which, in turn, supplies the orders from the various missions. The call for reading matter throughout the East is increasing enormously. Our own *Press* is becoming more exclusively a fountain of evangelical truth and religious culture to educated minds, and is a mighty power in guiding aright the religious thought and the intellectual development of many eager searchers after truth.

United States.—Self-supporting Missions. Vice-president Fowler, of Bishop Taylor's mission, sends us the following cheering statement:

After ten years of close observation of Bishop Wm. Taylor's Self-supporting Missions in Chili and Brazil, South America, I feel so impressed with the good results that I do not hesitate to state that it deserves the attention and support of our Church and all Christian people. It is no longer an experiment. It is a marvelous success.

During the past ten years about $120,000, gold, has been invested in building colleges, schools and churches, and furnishing them. During these ten years over 20 missionaries have been constantly at work, and there are now 28 or 29 in the field. All have had self support, and some of the stations have had $20,000 surplus over self support, all of which has been invested in the work.

Hundreds have been converted. Several of the converts are now missionary teachers in the mission schools. Thousands are under the influence of the missionaries. All the $120,000 invested could be withdrawn if the property were now sold. The college at Santiago is the finest of its kind in the world.

The mission workers are an heroic band. I would recommend those who wish to invest their money so as to produce the greatest results for time and eternity, to put it in self-supporting missions in South America.

There are five stations now in Chili and two in Brazil. The need for Christian workers of the deepest piety and high grade of scholastic attainments is great. Any wishing to enter the work, or those who wish to contribute to this work, may correspond with Richard Grant, 181 Hudson street, New York.

The latest information from all the stations is that the opportunities for extending the work have never been so good as now. Fifty more missionaries could be employed, all of whom could secure ample self support when provided with churches, schools and homes in which to do this mission work.

I consider that an investment of $250,000 would establish fifty missionaries, whose work would go on and on indefinitely until the country is saved. And even then the money invested could be realized if the property were sold.

—Missions at the Far North. The Government has offered to contract with the Board of Home Missions of the Presbyterian Church for the establishment of mission schools among the Arctic Eskimo, at Point Barrow and Cape Prince of Wales, Alaska. Point Barrow is the most northern, and Cape Prince of Wales the most western point of land on the main Continent of North America. A similar proposition has been made to the Protestant Episcopal Mission Society in behalf of Point Hope, Arctic Alaska. The Episcopalians have formally accepted the offer at Point Hope, and it is understood that the Presbyterians will accept the stations offered them.

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